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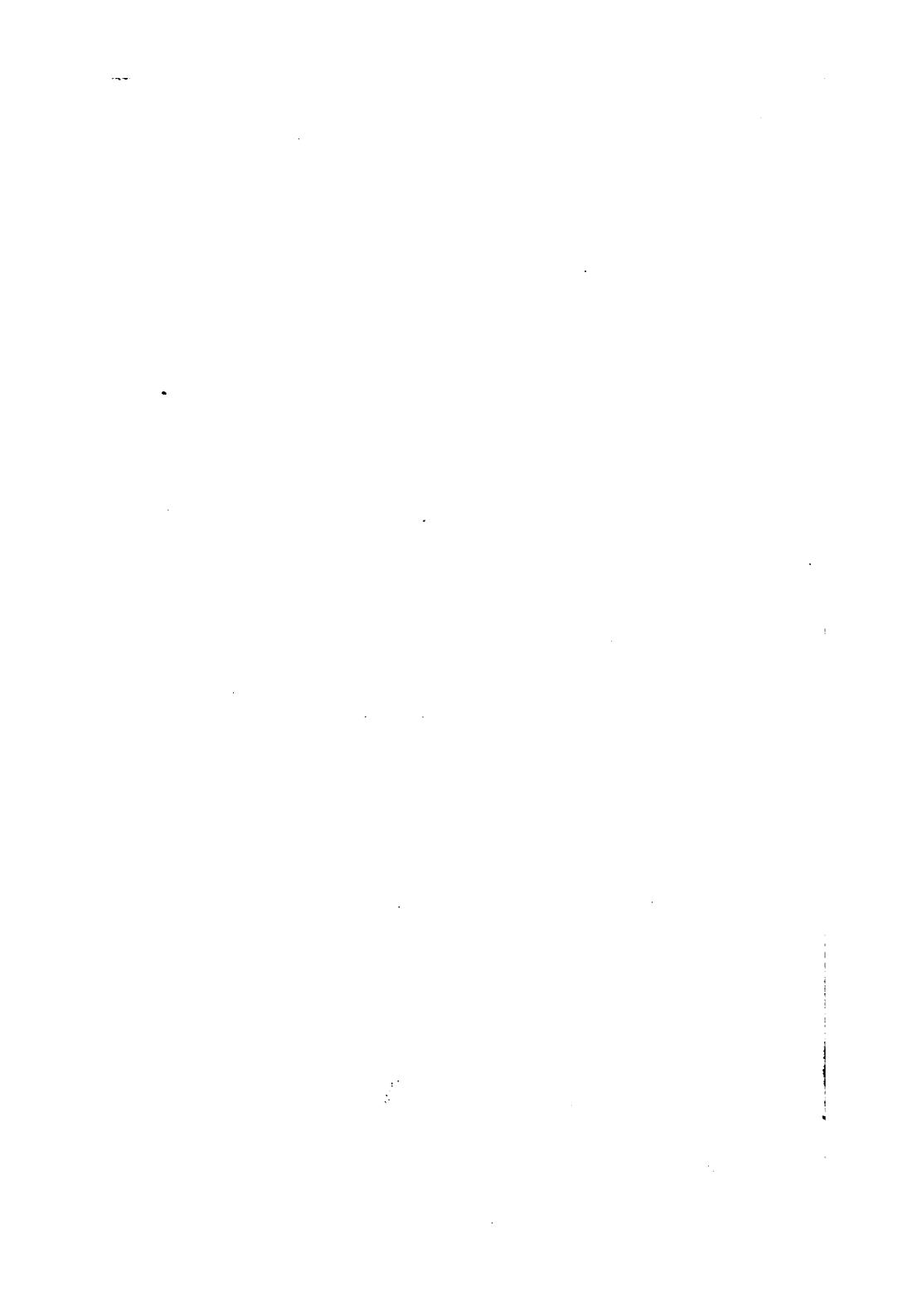
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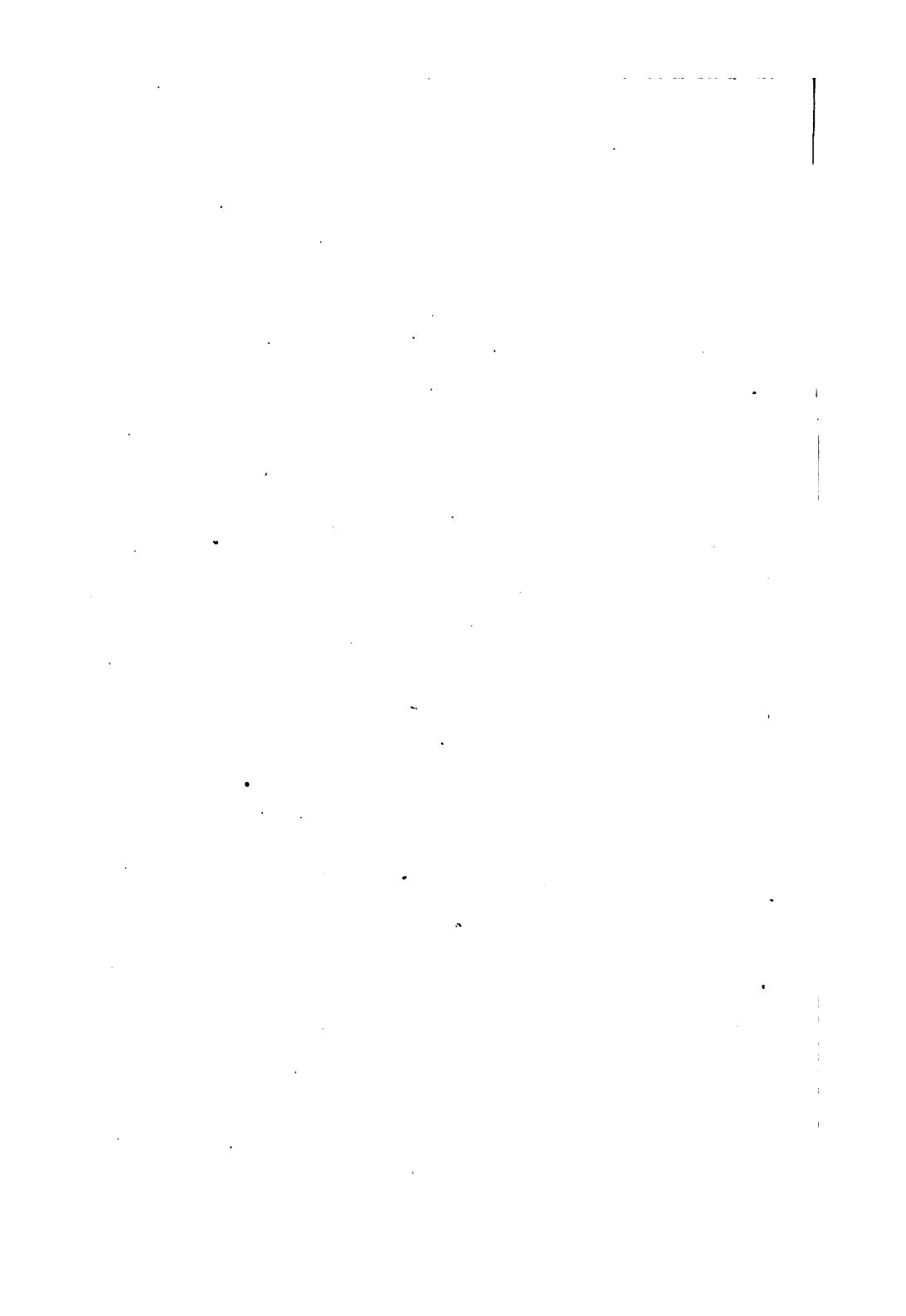




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GLORIA PATRI:

THE SCRIPTURE DOCTRINE OF THE FATHER, THE SON,
AND THE HOLY SPIRIT.

A Treatise,

TO WHICH IS PREFIXED A LETTER ON ORTHODOX
OPINIONS AND SAVING FAITH.

THE WHOLE BEING A REPLY TO REV. E. H. BICKERSTETH'S
RECENT TREATISE, ENTITLED "THE ROCK OF AGES."

BY

THOMAS SADLER, Ph.D.,

MINISTER OF BOSHLYN HILL CHAPEL,
HAMPSTEAD.

"Whilst we are wrangling here in the dark, we are dying, and passing to the world, that will decide all our controversies; and the safest passage thither is by peaceable holiness."—BAXTER.

LONDON:

E. T. WHITFIELD, 178 STRAND, W.C.

1859.

101. a. 157.

As to what I have said respecting the position I have taken in reference to the controversies, which are every day waxing fiercer, and distract an age that longs after a new creation, I can only re-assert that, if it please God, I hope to abide faithful to these principles to my latest breath! The ground beneath our feet may be shaken, but not the Heavens above. We will adhere to that *theologia pectoris*, which is likewise the true theology of the spirit.

—NEANDER.



To Dear friends

TO WHOM IT HAS BEEN HIS PRIVILEGE TO MINISTER
IN SACRED THINGS
FOR NEARLY THIRTEEN YEARS,
AND MOST OF WHOM ARE DESCENDANTS OF THOSE
NOBLE PRESBYTERIAN FATHERS,
WHO WERE EVER READY TO MAKE PERSONAL SACRIFICES
FOR TRUTH, FREEDOM, AND CHARITY;

And to those Protestants

WHO ARE NOT YET WILLING TO TRUST THE FREE AND
EARNEST SOUL TO LEARN
THE TRUTH DIRECTLY FROM THE SAVIOUR,
BUT WHO, FORSAKING
THE GRAND PRINCIPLE OF THE REFORMATION,
INSIST UPON ORTHODOX DOCTRINE AS ESSENTIAL TO
SAVING FAITH;

These Pages,

WITH FERVENT PRAYER FOR THE DIVINE BLESSING,
ARE DEDICATED BY
THE AUTHOR.

Where the cold name of sect, which sometimes throws
Unholy shadow o'er the heaven-warmed breast,
Doth melt to nothingness—and every surge
Of warring doctrine, in whose eddying depths
Earth's charity was drown'd, is sweetly lost
In the broad ocean of eternal love.—SIGOURNEY.

P R E F A C E.

MANY of the questions discussed in the following pages I could myself have been content to pass over in reverent silence, till that great day, when we shall no longer know only in part: but a direct and earnest appeal, from a highly-respected clergyman of the neighbourhood, having rendered a reply necessary, I trust that what I have written will be read, in a candid and not unfriendly spirit, by those who differ from me.

The title I have chosen for this Treatise is completely justified by the most ancient form of the Doxology, from which it is taken. My desire has been to state calmly, but honestly and freely, my own religious convictions, and their grounds; and I hope that, in my way of doing this, nothing will be regarded as said in a hostile spirit. Believing, as I do, that all sincere Christians, of whatever denomina-

tion, form the true Church of Christ, and are tended by their Divine Head with equal love and care, I think our minor differences are allowed unnecessarily to divide and alienate us from each other. For myself, when I go up to the house of prayer, I wish to feel at one, and not at discord with the great body of Christian believers; I like to think of the Roman Catholic portion as represented by Pascal and Fenelon, the Church of England by Heber and Arnold, the various classes of Dissenters by Wesley, Baxter, and Watts.

I have passed over much in Mr. Bickersteth's first two chapters, because I find much that is only a different form of expressing convictions that are my own. As to placing our ultimate confidence in God, our Lord himself has taught us how to do this: "Ye believe in God, believe also in me;" and St. Peter says, "By him (*i.e.*, Jesus Christ) we do believe in *God*, that raised him up from the dead and gave him glory, that our *faith and hope might be in God*," 1 Pet. i. 21. And as to the subject of sin, I can only say it seems to me that a sense of sin must accompany a realization of our spiritual nature. Looking up to the mountain of holiness, from which

Christ calls to us, how can we help feeling the awful shadow it casts upon our characters and lives as they are? A Calvinistic theology may alter our phraseology, but increased spiritual light and life, and the love of God shed abroad in our hearts, are what must give our repentance reality and depth; and, if I am not mistaken, it will shew itself—not by “much speaking” before men about our sinfulness, but by true humility and forbearance one towards another, and by “tears flowing inwardly upon our souls” when we are with our Father in secret. A *conventional* method of speaking on such a subject is especially to be guarded against. If we are Christians, a consciousness of sin will be sure to come to us; but let us not delude ourselves by supposing that any particular method of *speaking* of sin will make us Christians.

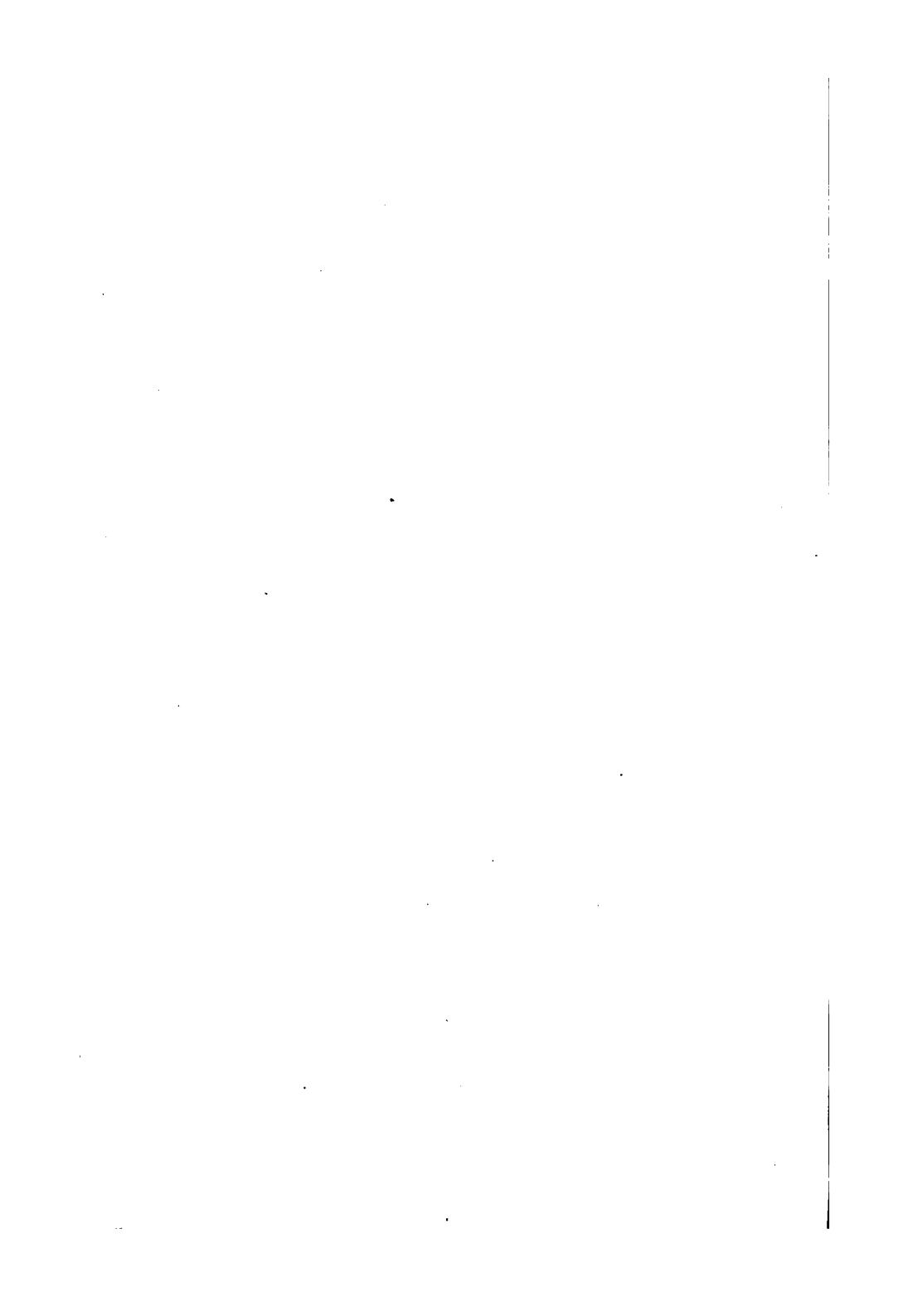
As the same passage of Scripture is often appealed to in various connections in the Trinitarian controversy, it seemed to me better not studiously to avoid repetition. In order to form a true conception of those who dissent from modern orthodoxy, of their belief, practices, aims, and hopes, I beg the reader not to rest with my words, but to look into such

writings as the following:—Channing's *Sermons, On the Church, On the Ordination of Jared Sparks, and On the Dedication of the Second Congregational Unitarian Church in New York*; Rev. J. Martineau's *Endeavours after the Christian Life, and Hymns for the Christian Church and Home*; and Rev. J. J. Tayler's *Retrospect of the Religious Life of England*. In these works, the reader will, I think, find much to enlarge his mind and quicken his spirit. The books, the titles of which I subjoin, are more strictly of a controversial character, and have been of much service to me in the preparation of the present volume:—Yates's *Vindication*; Norton's *Statement of Reasons*; Lectures by Revs. J. Martineau, J. H. Thom, and H. Giles, in the *Liverpool Controversy*; and the Compilations of Wilson, *Concessions of Trinitarians and Scriptural Illustrations*, etc.

Whatever may be the deficiencies of our denomination, the present re-examination of the grounds of our faith has only served to renew and strengthen my own conviction, that God has entrusted to our Presbyterian forefathers and to us, the *germ* of the Church of the Future, viz., a *catholic* Christian spirit, which enables us to sympathize and coöperate

with the holiest and best, to learn from the wisest, to worship with the devoutest, and, above all, to drink individually, and without restraint, at the very fountains of divine truth and life. We do not imagine we have everything to teach our fellow Christians and nothing to learn from them. God forbid! The older and larger a denomination is, the richer ought it to be in thought, experience, and holy example. We need not, however, *measure* what we give and what we receive; we have only to be faithful to the light within us, and to thank the God and Father of our Lord Jesus Christ as the source of all. In pressing forward to that blessed day, when the true unity of Christ's Church on earth shall be attained, no ancient sympathy need be given up. What we have to do is, to help others according to our ability, without too much pressing on them our individuality, always remembering that *one is our Master*, even Christ, and that all we are *brethren*.

HAMPSTEAD, *March 27th, 1859.*



Contents.

	PAGE
CHAP. I.—DEFINITIONS AND PRELIMINARY REMARKS	33
CHAP. II.—CONSIDERATION OF THE DIRECT EVIDENCE IN FAVOR OF THE DEITY OF CHRIST	48
CHAP. III.—INQUIRY INTO THE INDIRECT EVIDENCE IN FAVOR OF THE DEITY OF CHRIST	80
CHAP. IV.—INQUIRY INTO THE EVIDENCE THAT CHRIST IS TO BE WORSHIPPED COEQUALLY WITH THE FATHER	116
CHAP. V.—INQUIRY INTO THE EVIDENCE IN SUPPORT OF THE DOCTRINE THAT THE HOLY SPIRIT IS A PERSON OF THE TRINITY, AND ENTITLED TO WORSHIP IN PARITY WITH THE FATHER.....	136
CHAP. VI.—A STATEMENT OF THE EVIDENCE, DIRECT AND IN- DIRECT, FROM THE TEACHINGS AND FACTS OF HOLY WRIT, THAT THE FATHER IS THE ONE TRUE GOD, REDEEMING US THROUGH HIS SON JESUS CHRIST, AND REGENERATING US BY HIS HOLY SPIRIT	159
CHAP. VII.—CONCLUSION	187

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TO THE REV. E. H. BICKERSTETH.

"And John answered and said, Master, we saw one casting out devils in thy name ; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not ; for he that is not against us is for us."—Luke ix. 49, 50.

REV. SIR,—

Little as I love the paths of "doubtful disputation," I should regard myself as unjust to those friends to whom it is my privilege to minister in holy things, and as wanting in fidelity to what I believe to be Christian truth and Christian charity, were I not, in answer to your Treatise entitled "The Rock of Ages," to give you and those whose religious opinions you represent, a reason for the hope that is in me. Though I am persuaded the controversial spirit is always an evil, I cannot help feeling that controversy is sometimes a duty; and I am not without hope that, should no other fruits appear in the present instance, there may at least be for the time to come a better understanding of one another amidst our differences, more mutual respect for each other's conscientious convictions, and increased co-operation for the good of the ignorant and the poor of this neighborhood.

It is my desire, as well as your own, that the study of the great doctrines of Christianity should be conducted in a religious spirit. Earnestly to seek

light at the fountain of light is indeed itself a kind of prayer; but I would also strongly urge the use of some such form of words as you have suggested. A devout looking up to God for guidance and help, a fervent love of truth, a zealous loyalty to it, and a hearty willingness to follow it whithersoever it leads, are a preparation of spirit, in the importance of which I suppose all sincere Christians are agreed.

In the use of prayer on such occasions, however, there is one tendency, against which it is, I think, very necessary to guard; I mean that of assuming, in a case of difference of religious opinion, that God is without doubt *on our side*, and of judging of the reality of our brother's prayer by the extent to which he is brought into conformity with our own views. This is to employ prayer as the mere instrument of the proselytist. How many persons are there who are never satisfied that the inquirer has prayed aright till he has reached conclusions in close accordance with their own! This is praying for some *ism*, and not for that spirit of truth which leadeth into all truth. When we bow down before the Throne of Grace, and pray that God will teach us and lead us, it surely is more in harmony with Christian humility and piety, not to prescribe whither He should lead us and what His teachings should be.* I have made these remarks because from some of the later prayers in your Treatise, it seems to me that you, Rev. Sir, have not quite escaped this danger.

* In vain does the heterodox brother reply to the exhortation to pray, "I have prayed, humbly prayed, for God's spirit to direct me to a right understanding of Scripture, and after studying it

You will perhaps reply that the Deity of Jesus Christ is so clearly revealed in the sacred Scriptures, that you may safely venture to identify this doctrine with the truth into which we are to pray to be led by Almighty God. Your language in this respect is of the most confident kind. But permit me to remind you, that what has appeared clear to you, has not appeared so to some of those who are esteemed among the most able, the most learned, the most devout and holy men. For theological attainment I need only refer to Whitby, Whiston, Dr. Samuel Clarke and Lardner; for comprehensiveness of mind to Sir Isaac Newton; for sublimity of conception to John Milton, and for overflowing devotional fervor to Dr. Watts. All these were zealous Christians, and profound stu-

with all care and diligence, my erroneous conclusions (as you call them) remain the same." But the reply is, "You do not pray with fervid faith, unweariedly. Continue to pray, and your prayers will be granted at last." The other rejoins, "How shall I know when my prayer is granted?" "When you think as I do," will be the modest answer,—not in direct words indeed, but in such as imply it. . . . Do we not sometimes hear the very name of Christians denied to those who believe in the divine mission of Jesus Christ, and receive him in faith, as the Son of God, who lived and died that he might deliver men from sin and misery, because, according to the tenets of this, or the other Church, they are not orthodox? It is a humiliating and pitiful thing to think of! In short, the heterodox brother is not to pray to God that he may rightly understand Scripture, but that he may be orthodox; for, until he becomes so, according to the doctrines of established orthodoxy, he must conclude that God has not heard his prayers. Is not this virtually saying to God Almighty, "I know that such a doctrine is right, and do Thou, O Lord, give me a perfect conviction of it." Surely this is most presumptuous and unbecoming.—*The Nature and Dignity of Christ*, by Mrs. Joanna Baillie, p. 162.

dents of the Scriptures, and were all in the end led to dissent from the views, which you regard as so unquestionable. Let me call your particular attention to a part of Dr. Watts's "Solemn Address to the great and blessed God" in reference to this subject:—

" Dear and blessed God, hadst Thou been pleased, in any one plain scripture, to have informed me which of the different opinions about the Holy Trinity, among the contending parties of Christians, had been true, Thou knowest with how much zeal, satisfaction and joy, my unbiassed heart would have opened itself to receive and embrace the divine discovery. Hadst Thou told me plainly, in any single text, that the Father, Son and Holy Spirit are three real distinct persons in Thy divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarrassed with so many strong fears of assenting to the mere inventions of men, instead of divine doctrine; but I should have humbly and immediately accepted Thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst Thou been pleased so to express and include this proposition in the several scattered parts of Thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference and ingrafted it into my soul." " Hadst Thou informed me, gracious Father, in any place of Thy word, that this divine doctrine is not to be understood by men, and yet they are required to believe it,

I would have subdued all my curiosity to faith, and submitted my wandering and doubtful imaginations, as far as it was possible, to the holy and wise determinations of Thy word.”*

Such are the words of that great and good man, whose hymns are sung every Sunday in thousands of churches, and often, no doubt, in your church as in mine. Can you really in your heart believe that upon a question of opinion on which he and you differ, hang, as you express it, “the issues of eternal life and eternal death?”

Let me add an example nearer home. You are doubtless aware that before you took up your abode in Hampstead, there lived and died here a pure and high-minded woman, gifted alike with poetic genius, and the sweet and simple charities of domestic life. I need say nothing of the respect in which Mrs. Joanna Baillie was held, or of the genuineness of her Christian life, so far as human judgment can discern. Leaving for a season, as Milton had done before her, the sublime regions of poetry, for the holiest and sublimest of all regions, that of religious truth, she took as her subject therein, the nature and dignity of Christ,† and with singular candour and remarkable

* *Vide* Quarto edition of his works, published in 1810, or *A Solemn Address, &c.*, extracted and printed for the British and Foreign Unitarian Association, London.

† *A View of the General Tenor of the New Testament, regarding the Nature and Dignity of Jesus Christ*; including a collection of the various passages in the Gospels, Acts of the Apostles and the Epistles, which relate to that subject. To which are now added, *A Correspondence with the Bishop of Salisbury, together with Remarks on the Pre-existence of Christ and on Toleration and Fanaticism.* By Joanna Baillie, 2nd edit.

boldness, tracked out for herself a middle path of belief, amidst all the conflicting arguments and influences which agitate, and, I fear, unnecessarily divide the Christian world. Indeed, her *mode* of theological study itself, was such as strongly to recommend her conclusions to our notice. Leaving unopened the whole range of polemical divinity, she went straightway to the New Testament, assuming that she carried with her good intentions and a clear common understanding, which she considered all that could be necessary, in order to become wise unto salvation ; and, reading through the successive books she wrote down everything that appeared to her to have any reference to Christ's nature, dignity, and offices. The result in her mind was a conviction that a person of plain sense, who, unacquainted with any creed, should read the New Testament with serious attention, would regard Christ as a most highly exalted being, who was with God before the creation of the world, who, endowed with wisdom and power, came upon the earth to reveal the Father and all needful spiritual truth, and who is now sitting at the right hand of the divine throne.

Should not such instances as these shew you, who avowedly approach this subject, "in weakness and in fear, and in much trembling," the meaning of those words of St. Paul (2 Cor. x. 7), "If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's?"

In reply to this, you may say that in the judgment you express with regard to those who do not hold

Trinitarian opinions, you are simply repeating what you find in Scripture ; for when you make that awful assertion—too awful I should have thought, even if true, for any human being to clothe it in *his own* words—that on belief in the deity of Christ depend “the issues of eternal life and eternal death,” you give two texts as your authority. But had you simply quoted these texts, I submit they would have no such application as that which you give them. On the contrary, the two verses immediately preceding John iii. 36, would seem to exclude the idea of Christ as the supreme Deity. “He whom God *hath sent* speaketh the words of God ; for God *giveth* not the spirit by measure unto him. The Father loveth the Son, and hath *given* all things into his hand.” The divineness of Christ’s teaching and power is expressly declared ; but if he were himself the supreme Deity, would the expressions be used, “He whom God hath *sent*,” “God *giveth* not the spirit by measure unto him,” “The Father hath *given* all things into his hand?” The application of ch. iii. 36, is, I cannot doubt, to those who reject Christ as the divinely-appointed Saviour, and whose spirits are not quickened by him. “The state of wrath” (says Olshausen) “continues ($\muένει\ \epsilon\pi\ aυτόν$, remains upon him) till he (that believeth not) surrenders himself to the redeeming power of Christ. Absolute permanence of wrath is here indicated only so far as an altogether permanent $\alphaπειθείν$ (disobedience) is presupposed.”*

The substance of the second text you adduce is, that if we abide not in the doctrine of Christ, we

* Vide *Commentary*.

have not God, and that if we abide in the doctrine of Christ, we have both the Father and the Son. But it is you, Rev. Sir, who have made this a question of metaphysical belief. If Christ have led us to the Father, if Christ be the manifestation of the Father, if no man can come to the Father save through Christ, has not every Christian, of whatever denomination, *both* the Father and the Son? And can any man have the Father without the Son?

From the estimate you have been led to form of some of my Unitarian* friends, I trust you do not doubt the sincerity of our religious convictions. Is it then, simply from "false conclusions of the reasoning power," that we are in danger of eternal death? Yet our Lord himself has said, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And St. Paul writes, "The word is nigh thee, (Romans x. 8, 9, 10,) even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with

* As you use the name Unitarian with a protest, let me say that there are some among us who would not have chosen a doctrinal name at all. The name which my congregation more properly bears is, perhaps, that of English Presbyterians, used not as having any reference to a Presbytery, but as representing "the broad principle and Catholic spirit of our Presbyterian forefathers;" but to this name also there are some grounds of objection. And so I think there would be to any name but that of Christian, though some addition to this may be required at present for the sake of convenience.

the mouth confession is made unto salvation." And hear what Christ said to the lawyer who tempted him, saying, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." (Luke x. 25—28.) There is, moreover, in the Saviour's own words, a description of the day of judgment, in which those who are cast into outer darkness are represented, not as those who have imperfectly comprehended his essence or nature, but those who have neglected works of charity and kindness.

But it is your impression that "many who refuse to acknowledge the Godhead of our Lord Jesus Christ, have never duly examined one line of the scriptural argument, which presents to your mind the most conclusive evidence of this truth." This is a broad statement. Nor can I help thinking that my Treatise will be more new to your congregation than yours will be to mine, for the following reasons: —First, a large number of Unitarians frequently attend the services of the Church of England, whereas the Churchman comparatively seldom joins in the worship of the Unitarian Chapel. Secondly, we are often put on our defence by the zeal of proselytists, while we ourselves feel much more called upon to promote practical Christianity, and to carry the knowledge of Christ to those who do not know him, than to press our individual opinions on those of our

fellow-men who already bear his name. And thirdly, from the feelings entertained by many towards the denomination to which we belong, we are subject to certain social deprivations, from which, I suppose, most of us would gladly escape, did not truth of conscience stand in the way. Not without strong personal and social ties growing up in our household of faith, do we worship together, amidst many joys and sorrows, and much kindly intercourse; but we are not insensible to the happiness of believing with the multitude. We have no preference for the few over the many, for the dissenting chapel over the parish church, for a narrow over a wide field of influence. Even supposing, however, the Unitarians of Hampstead to have been so in love with their isolation, and so content to let the tide of theological thought ebb and flow unobserved, as not to have read the Trinitarian controversy, this certainly has not been the case with all who, like ourselves, have been unable to subscribe to the doctrine of our Lord's Deity. And here let me again call your attention to an extract from Dr. Watts's Solemn Address:—

“Thou hast taught me, Holy Father, by Thy Prophets, that the *way of holiness*, in the times of the Gospel, or under the kingdom of the *Messiah*, shall be a *highway*, a plain and easy path; so that the *wayfaring man*, or the stranger, *though a fool*, shall not err therein. And Thou hast called the *poor* and the *ignorant*, the *mean* and the *foolish things of this world*, to the knowledge of Thyself and Thy Son, and taught them to receive and partake of the salvation which Thou hast provided. But how can such weak creatures ever take in so strange, so difficult,

and so abstruse a doctrine as this ; in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtleties of dispute and endless mazes of darkness ? And can this strange and perplexing notion of three real persons going to make up one true God, be so necessary and so important a part of that Christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy even to the meanest understandings ?”

Bear with me, Rev. Sir, while I enlarge yet more on a subject which I cannot but regard as of the utmost importance to the Church of Christ in our times. You express yourself in terms of affectionate interest in us ; yet is not every tender and holy feeling you or any of us possess, but a drop from that infinite fountain of love and goodness which is in the Father ? Suppose you are wholly in the right and we are wholly in the wrong, believe me, our Heavenly Father, and that Saviour who came to seek and save the lost, are far tenderer to the erring than any man can be. When you have contemplated the sublime truths of revelation—when you have experienced most joy and peace in believing—when you have felt that you could not wish one syllable in your creed altered, and that you have entered into its meaning with unusual fulness, has it never seemed that still in the presence of the truth you were but as a little child—

“ An infant crying in the night ;
An infant crying for the light,
And with no language but a cry ?”

Have you not been ready to kneel down and weep and adore at the thought of the boundless realms of meaning, which remain to be explored as soon as you are old enough in wisdom and in holiness to enter upon them? Ought then those, who are themselves but in the infancy of their education in divine things, to speak confidently of one man being eternally saved, and another eternally lost, for holding or not holding opinions on which thoughtful and earnest men have differed from the beginning? Does it make us more truly children of God to know or fancy we know a little more of the divine nature? What must the angels think when they see poor, ignorant, fallible mortals exalting their own comprehension of the deep things of God, and condemning one another to perdition for not professing just the same belief with themselves? Is there not danger sometimes that our so-called orthodoxy should make us more like the Pharisee who prayed thus with himself, "God, I thank Thee that I am not as other men are," and less like the Publican, who, "standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner?" He who refuses to admit his fellow-men into Christian communion, save through Athanasian doctrine, seems to me to have another warning in those Jewish converts of the first age who were unwilling to receive Gentiles into the Church by any other way than that of Judaism. Surely it was far more excusable for the first Christians, all of whom were Jews, to say to the heathen, You cannot become Christians unless you embrace Judaism, than it is for

men in our time to say, You cannot become Christians unless you embrace Roman Catholicism or Evangelicism, or Calvinism. It is just as possible for a man to become a Christian now without joining any sect, as it was in the apostolic age for a Gentile to become a Christian, without also becoming a Jew. The method in both cases being by direct discipleship of the Saviour himself. We should remember, moreover, that there is depth of religious belief as well as surface, and that it is not always he whose articles of faith are most numerous, who feels most intensely a living relation to Christ and to God. After all, is not the chief thing that inward life which is hid with Christ in God ?

But suffer me to set this matter in yet another light. You bid me study the Scriptures. I have done so with the best aids within my reach. You tell me to resort to prayer. This also has not been omitted—prayer, not for this belief or for that, but for the truth and the spirit of Christ, and for that Holy Spirit which leadeth into all truth. Still my conclusions are some of them different from yours. Do you claim any authority by reason of apostolical succession ? But what can you answer, when Cardinal Wiseman tells you that your only avowed claim is through St. Austin sent by Gregory the Great to England ; that the Church of England is, at best, therefore, but a branch of that tree of which the Roman Catholic Church is the trunk, and that at the Reformation this branch voluntarily severed itself from the stem ? Do you feel the Spirit of God working in you ; but did it not also work in Baxter, Wesley and Channing ?

What apostolic descent have you, of which either the Roman Catholic priest has not more, or any Dissenting minister may not have as much? The conclusion then, to which we come is, that upon your own individual responsibility, you declare that I cannot be saved. You and I both profess to be Christians—both are devoting our lives to the ministry of Christ—both have the Bible as our guide—both have Christ as our Head—both have the day of righteous retribution before us at no great distance of time—both are told by our Lord himself, that “Many that are last shall be first, and the first last;” that we are not to judge one another lest we be judged; that love is the fulfilling of the law, and the first and second commandment of the Gospel; and yet you take upon yourself to pronounce that my soul is lost unless I believe a doctrine of the Divine Nature, which, I suppose, all who hold it regard as the most incomprehensible of all mysteries. And you are not *afraid* to represent our tender and merciful Saviour as consigning to eternal perdition, for an error of the understanding, those who sincerely desire to be his followers! You are not *afraid* of detracting from the character of God! Supposing you to have been more fortunate in your pursuit of truth than I have in mine, I still would not willingly exchange my charity for your creed. “O Truth, Truth, how much doth charity avail and do!” I should think it far more acceptable to my Lord to hear me exclaim humbly before God and man, “Lord, I believe, help Thou mine unbelief,” than that I should confidently recite every clause of

the longest creed in Christendom. If we judge one another very strictly with regard to opinions, will not our own opinions be strictly judged, when we appear at the judgment seat of Christ, and then who shall stand?

It may be urged that much stress is certainly laid on belief and faith in the New Testament. Yes, but of a kind which would cause us to cling more closely to Christ, and not of a kind which would lead to exclusion and denunciation. A woman who has been a sinner makes her way into his presence, stands at his feet weeping, washes his feet with her tears, wipes them with her hair and kisses them, and anoints them with precious ointment. To her, he says, "Thy faith hath saved thee, go in peace." One who has been ill twelve years presses through the crowd and touches the hem of his garment. To her he says, "Daughter, be of good comfort, thy faith hath made thee whole." Blind Bartimeus has his sight restored on account of his faith, which shewed itself by the exclamation, "Jesus, thou Son of David, have mercy on me." A father goes to Jesus, saying, "Master I have brought to thee my son, who hath a dumb spirit; if thou canst do anything have compassion on us and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." Such is the faith of which we read in the New Testament, and which is necessary to create our hearts anew. Except ye be converted and become, not infallible theologians,

but as little children, ye cannot inherit everlasting life.

But let me enforce this serious consideration in words more powerful than any I could have written, and having this additional claim upon you, that they were uttered by two of the most zealous and able clergymen of your own church. Preaching on the text "What is truth?" Mr. Robertson says, "Some persons might think it to be the duty of any man who took this text to preach upon, to lay down what truth is; and if a minister were so to treat it, he might give you the fragment of truth which his own poor mind could grasp; and he might call it, as the phrase is, 'the Truth or the Gospel;' and he might require his hearers to receive it on peril of salvation. And then he would have done as the priests did; and they who lean on other minds would have gone away bigoted; and they who think would have smiled, sadly, bitterly, or sarcastically, and gone home to doubt still more, 'What *is* Truth, and is it to be found?' * * * The Truth is infinite as the firmament above you. In childhood both seem near and measurable; but with years they grow and grow, and seem further off, and further, and grander, and deeper, and vaster, as God himself, till you smile to remember, how you thought you could touch the sky, and blush to recollect the proud and self-sufficient way in which you used to talk of knowing or preaching 'the Truth.' And once again, Truth is made up of principles; an inward life, not any formula of words. God's character, spiritual worship; the divine life in the soul. How shall I put that into sentences, ten or

ten thousand? The words which I speak unto you, they are Truth, and they are *Life*. How could Pilate's question be answered except by a life? The Truth, then, which Pilate wanted—which you want, and I want—is not the boundless verities, but Truth of inward life."

Speaking of Tertullian, the Rev. F. Maurice says, "to use our English expression, he feels that he is *retained* against those whom he is attacking. You will say, perhaps, that his client was Christianity, and that a man might be well afraid of betraying such a cause. I fully believe that that was Tertullian's feeling: let him have all the benefit of the admission. But it seems to me an utterly wrong feeling. Think of a poor earthborn man taking Christianity under his patronage. It was precisely the mistake of the Carthaginian to do this, as it has been the mistake of thousands of others. They have thought that the Gospel was their cause. . . . The truth was not something above them to be adored, sought after, lived for, died for; it was something which they had grasped and comprehended."*

In harmony with the spirit of these passages, we do not regard it as our chief work to make proselytes to our own opinions. Why we are not Trinitarians I am to state in the following pages: but our great desire is, that a direct personal relation may be established between God and Christ and every human soul. We hold that the grand truths of Christianity pervade the New Testament, and that if we read thoughtfully and in a right spirit, we shall be certain

* Vide *Ecclesiastical History*, 1st and 2nd Centuries, p. 274.

to gain knowledge enough to introduce us into that living union with God through Christ, in which vital religion consists. The infallible human authority, therefore, which we cannot find either at Rome or elsewhere, we do not need. If Christianity live and breathe in every page of the evangelical records, then it is not necessary we should be confident in our interpretation of each verse and phrase; and the clearness of Divine Revelation is not obscured or its glory dimmed by the fact, either that every syllable did not proceed from "the pencil of the Holy Spirit," or that we have no infallible interpreter to whom to resort in our difficulties and differences.

I know the religious freedom we uphold is by many associated with latitudinarianism and indifference; but its use to the devout soul is to gain access to the *primary* sources of spiritual knowledge and thought, to seek truth *in its very home*. "Protestant independence, they tell us, (says Mr. Robertson), is pride and self-reliance; but in truth it is nothing more than a deep sense of personal responsibility; a determination to trust in God rather than in man to teach; in God and God's light in the soul."

Let it be borne in mind, therefore, that our dissent from the Church of England is not doctrinal alone, but also on the ground that we feel her position to be an inconsistent and, therefore, an unstable one. As upholding the right of private judgment and the sufficiency of the Scriptures, she is on the side of religious liberty. How forcible and striking is the article, in which she declares that "whatsoever is not read in the Scriptures, nor may be proved thereby, is

not to be required of any man that it should be believed as an article of faith, or be thought necessary to salvation ;" but in the Athanasian Creed she is with the Roman Catholic, for there she defines what doctrines are indispensable, thereby forsaking her trust in the Scriptures, and assuming the same kind of authority assumed by the Pope. So with all who take upon themselves to lay down for others essential doctrines.

Unless we carry out the great Protestant principle of trusting every earnest and devout man to learn of Christ himself, unless we believe that every faithful disciple will find an all-sufficient teacher in his divine Master, I see no alternative but a return to the Church of Rome. For if certain sectarian opinions be indispensable to salvation, who shall determine what these are ? Surely not any individual teacher—not any ordinary denomination—not the Baptists or Independents, or even the Church of England, which is but the elder daughter in the family of Dissent ; surely we should look to that Church of the Ages, as she has been called, by the side of which all other visible churches are but as children, and which, not only by her hoary head and wonderful history, but also by her visible majesty and the extent of her rule, would seem to have the strongest claim to our reverence. It appears to me, therefore, that we must either follow the exhortation of the apostle and " judge one another no more, but judge rather that we put no stumbling-block, or occasion to fall in our brother's way," or else we must assent to the principle laid down by Dr. Newman, who says, " From

the very first the rule has been as a matter of fact for the Church to teach the truth, and then appeal to Scripture in vindication." He adds, "It may startle those who are but little acquainted with the popular writings of the day, (the 4th century); yet I believe the most accurate consideration of the subject will lead us to acquiesce in the statement as a general truth, that the doctrines in question, (the doctrines of the Trinity, &c.,) have never been learned merely from Scripture."*

With regard to the comprehensive nature of Divine Love and Providence, we go one step further, and believe that beyond the boundaries of Christendom there are some not far from the kingdom of Heaven. But this also not a few of the most distinguished members of your own Church have acknowledged. "I believe," (says Southey), "that men will be judged by their actions and intentions, not their creed. I am a Christian; and so will Turk, Jew, and Gentile be in Heaven, if they have lived well according to the light that was in them." And hear one, who though now no longer of the English Church, was one of her most zealous and efficient ministers, when he uttered these words: "Doubtless among the darkest people of the earth, God had servants and witnesses, yea, seers and prophets. In the midst of an idolatrous people Enoch walked with God. Noah preached 120 years. Job was a seer among the Midianites, and his friends had the knowledge of God. Abraham was called out of a people who worshipped idols 'on the other side

* *Arians of the Fourth Century*, p. 55. Wilson's *Concessions of Trinitarians*, p. 52.

the flood.' Melchisedech was priest of the Most High God, in Salem. Visions were sent of God to Abimelech, king of Gerar, and to Pharaoh, king of Egypt. Jethro was priest of Midian, and a counsellor of Moses. Balaam was a prophet in the far East. Jonah preached repentance in Nineveh. Visions and voices were revealed to the kings of Babylon. The Gentile world was full of tokens of the divine power and Godhead, love and goodness; proselytes came forth from it out of Ethiopia, Egypt, Greece, Rome, and all regions of the earth, into the courts of Jerusalem; and at the coming of the name of Christ, it was instinct with the first motions of a higher life. Everywhere the apostles found souls 'that were ordained,' that is, disposed, 'to eternal life.' What do all these revealed testimonies prove, but that God has an election in nature as well as in grace; that His tender love has been working by inscrutable ways from the beginning, 'reaching mightily from end to end, and sweetly disposing all things;' that He has mercy for all the creatures of His hand? . . . And if He raise up saints in Midian or Samaria, or send prophets to Horeb or seers to Jezreel, where is our charity that we should again tie the hands that were pierced, by the bonds of our theology?"*†

* Manning's *Sermons*, vol. iv., p. 64 and 82.

† With the whole Catholic Church we may affirm, that no ignorance of truth is a personal sin before God, except that ignorance which springs from personal sin. The measures of truth possessed by, or presented to, individuals are so extensively determined by external states and circumstances over which they have no control, that multitudes never are brought face to face with the full orb of faith. Birth, nation, religious community, education or

You state that the armour of the controversialist is one to which you are unaccustomed. Such is also my own case. I have always felt that Christ has called us to a warfare of another kind, in which all faithful and devout Christians may join. But with great deference may I be allowed to express my strong feeling, that you have one disqualification far more important than any want of dialectic skill, viz., the want of a right understanding and a due appreciation of our religious position. Hence, notwithstanding your kind intentions and devoutly earnest motives, you have, as I shall have occasion to point out, done us in some instances serious injustice. Your portrait of us is often one which we should not know, if you

the want of education, faithfulness or unfaithfulness in parents and pastors, changes and contingencies of life, and the whole world of intricate and inconceivable agencies, which mould and dispose the lot of individuals,—all these determine with infinite variety the measures of truth proposed to each. And we know that “if there be first a willing mind, a man is accepted according to that he hath, not according to that he hath not.” There may be an ignorance wholly without personal sin even in the presence of the full faith of Christ. Such is the state of unknown multitudes, who have been trained from childhood to regard certain errors with religious love, and certain truths with religious fear. This is what theologians call “prejudice,” in its pure etymological sense—a judgment foregone, formed for us by others or by events; and this prejudice has always been held to excuse the error. And does not the same principle apply to every Christian sect according to its measure, and to every individual born into it? And, lastly, shall we not all, on all sides, have need to shelter ourselves under this law of tender and pitiful compassion at that great day when the members of Christ’s Church, now miserably torn asunder, shall stand in the light where all truth is seen without a shadow? —Manning’s *Sermons*, vol. iv., pp. 75—78.

did not write the name beneath. You do, indeed, regard yourself as having, in some measure, passed through our experience ; but when you thought there was Scriptural testimony in favor of Unitarianism, was not your prayer, "Lead me not into temptation, but deliver me from evil ?" You say, "Apparent Scriptural contradictions staggered me ; for I found to my cost the Tempter could assail us as he assailed our Master, saying, 'It is written.' The battle raged over the whole field of revealed truth, though chiefly around the central fact of our holy faith, the divinity of the Son of God." Would you think I had done justice to your Treatise, if, instead of reading with a prayerful trust in the spirit of truth, I were to regard the arguments you adduce as so many whispers of Satan ? You regard us as tempest-tossed on a dreary sea of doubt and unbelief; we seem to ourselves to have landed in a Christian faith which satisfies the mind and the heart, and opens to us boundless progress in faith, hope, and charity ; and not only do we regard the Catholic spirit we cherish as most favorable to the discovery of divine truth, but as also having this inestimable advantage, that it enables us to rejoice in "the free air, the cheerful light, the goodly prospects, and the celestial beauty of the Church universal."

In respect to a true understanding of our position, I cannot help feeling that your Treatise forms a strong contrast to one entitled "Theological Essays" and recently addressed to Unitarians by the Rev. F. Maurice. According to the writer of the "Essays," if we do not comprehend the whole truth with regard

to Christ's nature, it is that we have found the Father and clung to Him too exclusively. If we withhold our assent to the popular doctrine of atonement, it is that we are unwilling to accept any doctrine which seems to impugn the divine goodness and mercy. We are to add new truth to our old, and not to lose anything we have gained ; nay our fellow Christians have something to learn from us. Here we felt we were addressed by one who had some knowledge of our hearts, and had looked on our ways of thought in some measure from our own point of view. St. Paul acknowledged of the Athenian heathen, that they were much given to worship ; but though you speak of some of us as possessing moral and intellectual worth, you seem to regard us as spiritually environed by darkness, as having no blessed light shining down upon us from Heaven, enlightening our minds and rejoicing our hearts. This we know, we feel is not true. You are concerned for us, and diffident of your own advocacy ; but forgive me for saying that you seem too much like a crusader, unfurling the banner of your creed, and not like a brother seeking humbly with us, hand in hand, the truth of God.

Alas, Sir, I fear we have begun at the wrong end —with our differences, and not with our points of sympathy. How much better were it to begin with our sympathy on many things, and then proceed to our differences on a few.*

* "God's temple is to be built up by a labor of construction which preserves, with jealous and loving tenderness, all that has life and truth. If only we would recognize this great law of the

The chief respect, in which you make me feel how little insight you have into our actual position, is that you over and over again state or imply, that we believe Christ to be "a mere man." Such a view would seem to me obviously contrary to the whole tenor of the evangelical records. I know not how any words of ours can express what he is. The painter who has attempted to depict the face, or the sculptor to mould the form of the Son of God, has not more completely failed than would any description we could give of his character, his spirit, and his glory. Not all the exalted titles that have been ascribed to him can shew him as he is. He is too great for the human mind to measure him. What most helps us to see him is a participation of his own spirit. Could a mere man receive the Holy Spirit without measure? Could a mere man shew us the Father? Would a mere man be placed above the Angels and all the hierarchy of Heaven, and sit at the Father's right hand? No, the feeling with which Christ would naturally be regarded is not at all of the same kind with that with which we regard Prophets or Apostles. But here it is only just to confess that some who have not re-

Divine economy, full of wisdom and of love; if only we would strive 'to edify one another,' to add to, and raise upwards to perfection whatsoever of truth and faith exists in the most imperfect, we should win many a soul. Men are not won by contradictions, nor persuaded by refutations, but by the expansion, enlargement, and perfect exhibition of the truths they hold in germ. This is the Divine rule of controversy, the only evangelical principle of conversion, the law of unity, truth and love. Wheresoever, then, the germs of the perfect faith are sown, therein let us rejoice in hope."—*Manning*, vol. iv., p. 73.

garded Christ as the Supreme Being seem to me more to realize the sanctity, the elevation, the heavenly beauty and loveliness, the *true exaltation* of his character than most of those have done, who call him God.

You say, Rev. Sir, that you "long over" us; would that it had been for a unity of the spirit in the bond of peace! Let me say, too, that I have yearned towards you and my Christian brethren of this place; not that I would lay great stress on uniformity in our views, but I would that we could all go on in our earthly pilgrimage with harmony and mutual sympathy and help. It seems hard sometimes to live amidst so many Christian brothers and yet be treated with coldness and suspicion, and refused the name which is most dear to us, instead of being welcomed into a genial and kindly fellowship. But God forbid that I or any of my friends should magnify into a cross the social deprivations under which we labor for conscience' sake. Were our sacrifices increased a hundred fold, we ought to make them freely, and regard them as sweet for his sake who died for us. But, indeed, for any disadvantages we may experience, we are abundantly recompensed by the ready access a Catholic spirit affords us to an inward communion, by means of books, with the wisest and holiest men of all creeds and ages. We may be with Augustine in his confessions, and Thomas à Kempis in his meditations; we may form a deep inward friendship with such men as Pascal, Hooker, Leighton, and Baxter. And here I gladly take the opportunity of acknowledging how much I owe to a great crowd of witnesses

which your church has produced—how much I find to aid and enlighten in the prayers of a Jeremy Taylor, in the sermons and life of an Arnold, in the poems of a George Herbert, and the sweet hymns of the Christian Year, and in many other productions both of the past and the present.*

While reading your Treatise, I could not help feeling very deeply what an infinite advantage those who cherish a Catholic spirit have over you. I could not help rejoicing with fervent gratitude to God, that while you exclude those of our faith from the number of the saved, we have nothing to hinder us from a sincere recognition of you as in the fellowship of Christ. I could not help feeling what a grievous injury I should have done to myself, if I had said with regard to such wise, holy, and devout men, as those to whom I have referred,—“They hold not this or that opinion, and therefore I look for no light and strength from them.” And, in like manner, who could measure what we should lose, if any exclusiveness should prevent our becoming acquainted with Fenelon, through his *Spiritual Letters*, or singing the hymns of Charles Wesley, or tracing with Neander the history of the church? I cannot express too strongly my sense of the benefits those are deprived of, whose views and organizations prevent them from drinking largely at such rich spiritual fountains, and who so fence themselves about with their peculiarities, as not to be able to recognize and appre-

* Let me mention Dr. Pusey, who in his practical and devotional writings, sometimes falls into a vein scarcely less rich than that of the author of *The Imitation of Christ*.

ciate the highest and noblest souls of all parties and names!

But there is one thought, in connection with which it is difficult to find comfort, I mean the extent to which doctrinal differences interfere with a union of heart and hand to bring Christianity home to the suffering, the ignorant, the outcast, and the fallen. There is a conversion very different from that, which causes us to leave one visible church and join another —the conversion of the irreligious, the sinner, the prodigal, to holiness and God—the conversion of those who rely on their own strength and knowledge to him who is the wisdom of God, and the power of God —the conversion of the worldly and the selfish to the fellowship of the Cross. There is a very large class in society whose religious need is urgent and imperative; who require not to have more enlightened views of the Deity substituted for less enlightened, but to feel that there is a God at all—not to have errors about the nature of Christ dissipated, but to be made earnestly acquainted with the Saviour's name, and to have conscience and their whole better nature awakened.*

* There is, I am afraid, less co-operation amongst various sects than there was thirty or forty years ago. My father was a Unitarian Baptist minister, in Sussex, and I have often heard him speak of having had the vicar's horse lent him to go to a village a few miles off to preach. Indeed, many members of the Church of England attended my father's evening service, the second service at the church being in the afternoon. The death of this clergyman was mourned by the whole neighborhood, and was referred to at considerable length by my father from the pulpit. On a sermon, at a later period, in behalf of a local charity, is written, "Preached at the request of Mrs. Rose" (wife of the

This is a work in which I feel that all Christians should unite, and I would that there were this union in our own neighborhood! As yet it seems to me that the Church of Christ, as *one Church*, has never grappled with the evils that are in the world, and not only is good left undone, but it is prevented. Not long ago I was on a journey, when a fellow-traveller, apparently a mechanic, sitting opposite me, began a conversation on religion. He said, "I have attended churches and chapels of all kinds, and wherever I have been, I have heard other denominations preached against. At church I was warned against the chapels, and at the chapels against one another, and the church; and so it seemed as if none had the truth." He added, "I do not find this spirit of disagreement in the New Testament, and am beginning to think it is better to stay at home and read my Bible, and pray to God in my heart, than to go to a place of worship, and hear that none who do not receive just this or that form of faith can be accepted of Christ." How could I help feeling that my fellow-traveller had too truly described the Christian world *as it is*!

Once more, then, let me ask, Why cannot Christians be satisfied with Peter's answer, when our Lord asked, "Whom say ye that I am? And Peter said, Thou art the Christ, the Son of the living God." Will it help us to love God or His Anointed better if

Rev. Hugh J. Rose, then vicar of Horsham). These things may not be in accordance with the condemnatory clause of the Athanasian Creed, but they seem to me only the simple carrying out of the grand principle, "One is your Master, even Christ, and all ye are brethren."

we put our belief in a dialectic form, which arose out of the habits of certain heathen converts, who had been brought up in a philosophy which they could not entirely lay by? What an expressive fact it is, that such terms as "three persons and one God," "triune God," "Divine essence," "two natures in one person," "Trinity," "first person," "second person," "third person," "co-essential," "co-equal, co-eternal," "God-man," "incarnate God," "God the Son," "God the Holy Ghost," are phrases nowhere to be found in Holy Writ! O, surely the time is coming when, by a more free, trustful, and enlarged communion, we may shew that the love of God is shed abroad in our hearts! Surely, to those who receive Christ as the Son of God, and are inwardly united to him, the soul's life cannot depend on any metaphysical distinction with regard to his nature! Surely eternal life is a thing of the innermost spirit, and to be gained by a living relation to God in Christ! "I am the true vine, and my Father is the husbandman; abide in me, and I in you; I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." After reading such words of life as these, how hard and cold it seems to hear that any debated point of theological doctrine is essential to our being saved! You say that you wished, had your space permitted, to transfer to your pages a part of M. Vinet's chapter on mysteries. In that very chapter I find much to agree with; let me call your attention to one passage, which I think is capable of a more extended applica-

tion than perhaps its author intended: "What, in reference to us, is the object of the gospel? Evidently to regenerate and save us. But it attains this end entirely by the things it reveals. Of what use would it be to know those it conceals from us? We possess the knowledge which can enlighten our consciences, rectify our inclinations, renew our hearts; what should we gain if we possessed other knowledge? It infinitely concerns us to know that the Bible is the Word of God; does it equally concern us to know in what way the holy men, that wrote it, were moved by the Holy Ghost? It is of infinite importance for us to know that Jesus Christ is the Son of God; need we know precisely in what way the divine and human natures are united in his adorable person? It is of infinite importance for us to know that unless we are born again we cannot enter the kingdom of God, and that the Holy Spirit is the author of that new birth; shall we be further advanced if we know the Divine process by which that wonder is performed? Is it not enough for us to know the truths that save? Of what use, then, would it be to know those which have not the slightest bearing on our salvation? 'Though I knew all mysteries,' says St. Paul, 'and have not charity, I am nothing.' St. Paul was content not to know, provided he had charity; shall not we, following his example, be content also without knowledge, provided that like him we have charity, that is to say, life?"

And now, Reverend Sir, I will bring these preliminary remarks to a close. Perhaps by this interchange of thought neither of us may be led to any very

32 LETTER TO THE REV. E. H. BICKERSTETH.

material change in the interpretation of Scripture ; but you and every reader of these words will, I trust, join me in the prayer, that the present occasion may be one on which the God and Father of our Lord Jesus Christ will send His Holy Spirit, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Him.

Yours, with much respect,

THOMAS SADLER.

T R E A T I S E.

CHAPTER I.

DEFINITIONS AND PRELIMINARY REMARKS.

“ In the midst of this darkness which involves us, we both conceive and speak, or rather lisp, like children, concerning this and other Divine mysteries. While we are in this life, we behold our God, as it were in a glass darkly, but the time will come, or rather, eternity, which is beyond all time and period, will come, wherein we shall see Him face to face. The beatific vision of God will then chase all darkness from our minds. Let us earnestly and humbly supplicate the Divine mercy night and day, to make us worthy of this at the last. Meanwhile, so long as we are on our way, we rather desire to know, than do (actually) know clearly, ‘what,’ (to use the words of the learned Athenagoras) ‘is the oneness of the Son with the Father; what is the communion of the Father with the Son; and what the Spirit is; and what is the union of these that are so great, and (what) the distinction of them united; the Spirit, the Son, and the Father.’”—Bishop Bull’s *Defensio Fidei Nicenæ*, part ii., p. 653.

IN Bishop Bull’s work these words occur at the end of his attempt to vindicate the Nicene faith ; but does not the whole spirit of the passage shew how inconsistent a thing it is to condemn those who, while heartily receiving Divine Revelation, cannot assent to a particular form of expressing their Christian belief? Surely it does not become us to demand as indis-

pensable to salvation the acceptance of any human creed on subjects, on "which we are in the midst of darkness, and can only lisp like children."

When we tell our Orthodox brother that we cannot receive his creed, he replies, "This is the pride of human reason: remember how much mystery there must be connected with so transcendent a subject as the divine nature: we must approach it with fear and trembling in order to believe aright." But, if it be proper, as it undoubtedly is, that we should bear in mind how great God is, and how little we are, this should make us humble as to our *own opinions*, and *prevent us from attempting to impose them on others*, and should not be used to deter others from freely bringing our human theories to the test. But I have selected the motto to my present chapter in order to indicate the spirit in which I would speak of the mysteries of the divine nature.

The plain doctrine of the Trinity is, that not only is the Father God, but the Son and the Holy Spirit are also God. They are each God in such a way that though they are distinct, yet not one of them is greater or less than either of the other two, and all are still one, and as one, neither greater nor less than each separately. No attempt is made to explain this doctrine; it is received as a divine mystery upon the ground that it is supposed to be taught by Scripture.

Practically a difference between the three is recognized. The Father is looked up to most with respect to natural providence, the Son with respect to salvation from sin, and the Holy Spirit with respect to sanctification.

It is believed that the sacred Scriptures teach not only that Christ is God, but also that he is man: and therefore it is believed that he has two natures, one human and one divine; one by which he is Almighty God, the other by which he is like one of us.

Such appears to me to be the doctrine which the Trinitarian formularies now express to plain men of good understanding. There are other forms of Trinitarian belief, for instance, the Sabellian, according to which the one God manifests himself in three characters, *viz.*, as the Father, the Son, and the Holy Spirit. Again, Mr. Robertson finds a Trinity in every one of us, *viz.*, an animal, an immortal, and a spiritual nature. So, he says, God becomes known to us by three consciousnesses; he adds: “we do not dare to limit God; we do not presume to say that there are in God only three personalities—only three consciousnesses; all that we dare presume to say is this, that there are three in reference to us, and only three; that a fourth there is not; that perchance in the present state a fourth you cannot add to these—Creator, Redeemer, Sanctifier.”* Others understand by the Trinity I know not what, for in a collection of Litanies translated into German from the oldest Latin sources, I find this prayer: “Jesus, Mary, and Joseph, Holy Trinity, pray for us; Jesus, Mary, and Joseph, Holy and Wonderful Unity, pray for us.”†

* *Sermons*, 3rd vol.

† “Jesus, Maria, und Joseph, heilige Dreieinigkeit, Bitt für uns! Jesus, Maria und Joseph, heilige und bewunderungswürdige Einigkeit; Bitt für uns! (Vollständigste Sammlung von Litanien

I would not breathe a whisper of suspicion as to the conscientiousness of those clergymen, who hold not what seems to me to be the plain doctrine of the Trinity, and who yet rank among Trinitarians. Though, however, I would not question their sincerity, I cannot help feeling that non-natural interpretation is always a temptation to insincere profession, and therefore should be guarded against as one of the greatest dangers. The first thing in religion is to be simple and true.

Attempts have been made to illustrate the doctrine of the Trinity by analogy, but almost invariably, I think, without success. Mr. Bickersteth says, "If, as we gaze on the sun shining in the firmament, we see any faint adumbration of the doctrine of the Trinity in the fontal orb, the light ever generated, and the heat proceeding from the sun and its beams, threefold and yet one—the sun, its light, and its heat," etc. But the sun is greater than its light or heat; and though the sun diffuses these, no one would call light or heat the sun itself, or co-equal with it. In truth, the sun is one object with two *properties*, and these properties have a parallel, not in the second and third persons of the Trinity, but in the attributes of Deity. Another exemplification given is that of the white light of the sun consisting of three constituent lights, red, yellow, and blue. But is each one equal to all three? And can

zum Gebrauche für Kirche, Schule und Haus. Aus den ältesten lateinischen Werken in's Deutsche übersetzt von F. Mössmer. Schaffhausen, Verlag der Friedr. Hurterschen Buchhandlung. 1858.)

either be added to another without increase of quantity as well as change of quality? Dr. Manning has the following remarks on the difficulty and danger of illustrating the Trinity by analogy: "It is observed that the nature of man is one, and common to the whole race: all partake in it, and all are therefore consubstantial: but this unity is consistent with an all but infinite multitude of persons. This seems to be a direct confirmation of the mystery of the Holy Trinity. It need not be said that this analogy, if pressed too far, would establish Tritheism. Suppose, to escape this, the analogy of the perfect unity of powers in the individual soul be assumed, it then issues in Sabellianism. The analogy of human paternity, and human sonship, directly proves the Arian doctrine."*

Before I proceed to state what appears to me the Christian doctrine, let me make two or three remarks. It is no sufficient reason for rejecting a fact, that the method in which it exists is mysterious. The operation of my will on my arm is to me no less mysterious than the operation of God's spirit on my heart. If a truth be revealed in Scripture without explanation, it may remain a mystery to us till we enter the heavenly kingdom. But a *contradiction* is a valid hindrance to belief. It cannot, surely, be presumption for us to feel this, for it lies at the basis of our intelligent nature. If, for instance, it be said, that the Father, the Son, and the Holy Spirit are three and yet one, we can receive the statement, for they may be three in a different sense from that in which

* Manning's *Sermons*, vol. iv., p. 160.

they are one—three in person and one in spirit, or one in person and threefold in manifestation; but if the plain doctrine of the Trinity seem to require us to believe that three are one in the same sense in which they are three, I know not how we can yield our assent. Whether any such contradiction is involved must be left to individual judgment. The Athanasian Creed says, the unity is in substance, the distinction in person. I have tried to ascertain what these terms are supposed to mean, but can get only in answer, substance is that in which God, and Christ, and the Holy Spirit are one; and person is that in which they are three. If I take substance to mean essential nature, I am met by the fact that all mankind are of the same substance, but the various members of the human family are separate beings. I am therefore asked to use the term substance in a new sense, and no one can tell me what it is. So with regard to person. With us personality involves distinctness of consciousness, will, responsibility, in short, the idea of a separate being, yet we are not to think of God as three, but as one.* Bishop Bull says, “*περιχώρησις*, (circumcession), which is, properly speaking, the union of those things which mutually enter into each other throughout, is a mystery which we ought rather religiously to adore, than

* “Person, in its ordinary use at present,” says Archbishop Whately, “invariably implies a numerically distinct substance.”

“The bare use of the name (person)” says Baxter, “by one who knoweth not what that word signifieth, doth prove no man orthodox; but only that he useth orthodox words.” (Quoted in Barling *On the Trinity*, p. 53 and 166.)

curiously to pry into." But let it be remembered, that we are called upon to receive these distinctions as a saving mystery, not by Christ himself or his apostles, but by human councils. And after all, do the terms substance and person, used as they are, save the plain doctrine of the Trinity from being a contradiction? Sherlock speaks of the Father and the Son as "two perfect sames;" that is, the one is the other, and the one is not the other; the one is the other, for otherwise they would not be the same, the one is not the other, for otherwise there would not be two.* Dr. Newman, speaking of the Trinity, says, "It is a contradiction, indeed, and not merely a verbal contradiction, but an incompatibility in the human ideas conveyed. We can scarcely make a nearer approach to an exact enunciation of it, than that of saying that one thing is two things." The explanation is, "the divine nature does not come under number." But as Milton has said, "Unless the terms unity and duality be signs of the same ideas to God which they represent to men, it would have been to no purpose that God had so repeatedly inculcated that first commandment, that He was the One and only God."† According to the most learned Trinitarians themselves there is extreme difficulty in avoiding on the one hand Sabellianism, and on the other Tritheism. Bull contends that the Son was begotten as to substance, and that the notion that it was only in person the Son was begotten, must lead inevitably to Sabellianism; whereas Calvin and others maintain, that if

* Barling *On the Trinity*, p. 85.

† Vide Barling's *Doctrine of the Trinity*, Appendix, note A.

the Son be begotten in substance he is not self-existent, and therefore not Jehovah, the self-existent.

My second remark relates to whether we, a small body, are justified in differing from the rest of Christendom. We think numbers ought not to influence us; first, because human authority ought not to be allowed to come into comparison with that divine authority to which we have each access in the Scriptures and in our own souls; and secondly, there is no weight in numbers, where belief is not the testimony of separate minds, that have deeply studied theological subjects, with much labor and prayer. In battle, the plan of attack or defence is formed by the commander-in-chief, though an army carries it out; and many Christians as implicitly receive the creed of their Church, as the soldier obeys the commands of his superior officer. This is avowedly the case with Roman Catholics. It is true, Protestantism hands to the Christian the Bible, and bids him search for himself; but this is to no purpose so long as he questions Orthodoxy at his peril. Moreover, history abundantly testifies, that by God's grace the few have not unfrequently been enabled to render essential service to mankind.

What Mr. Bickersteth has said of the appeal made by Unitarians to Griesbach, and of "rash assertions respecting the uncertainty of manuscripts and versions," suggests some observations on the text of the Scriptures. We value the labors of Griesbach, because he has made use of ancient manuscripts and versions, to bring the New Testament as nearly as possible to the state in which it proceeded from its

writers. His caution in introducing change, is one reason why he is especially appealed to in controversy with Trinitarians; but some persons think this caution has frequently prevented him from adopting readings, which really have preponderating evidence in their favor, and that Lachmann and Tischendorf have been still more successful in restoring the text to its original purity. We think that the love of the Scriptures will by degrees, as men become more enlightened, show itself, not in a fear of altering our Common Version where it is wrong, but in an earnest desire to make it represent the original with the utmost possible fidelity. Let it be understood, however, that we want a *revision* and not a new translation; for the incomparable language of our English Bible, endeared to English Christians as it is by most sacred association, may well be left untouched, excepting in those passages in which some change is indispensable to give the meaning of the original Hebrew or Greek. In short, we cannot express what we desire in this respect in any language more satisfactory to ourselves than that of Professor Jowett and Bishop Marsh. The former of these says, "No one who is acquainted with Sophocles or Thucydides in the volumes of Dindorf or Bekker, would be willing to reprint the text of those authors as it is to be found in editions of two centuries ago. No apology is therefore needed for laying aside the 'Textus Receptus' of the New Testament." Bishop Marsh's words are these: "Although it is probable that our Authorized Version is as faithful a representation of the original Scriptures as could have been formed at

that period; yet, when we consider the immense accession which has been *since* made, both to our critical and philological apparatus; when we consider that the whole mass of literature, commencing with the London Polyglot and continued to Griesbach's Greek Testament, was collected *subsequently* to that period; when we consider that the most important sources of intelligence for the *interpretation* of the original Scriptures were likewise opened after that period, we cannot possibly pretend that our Authorized Version does not require amendment.”*

And now, what is the Scripture doctrine of God and Christ, and the Holy Spirit? In answering this question, I wish to be understood to speak only for myself. Not that I have anything peculiar to offer, but I would rather be responsible to the teachings of Holy Writ, than to any members, even of my own denomination. And God knows how deeply I feel the truth of the words with which I commenced this Chapter, “In the midst of this darkness which involves us, we both conceive and speak, or rather lisp like children, concerning this and other divine mysteries.”

The three things insisted on in the New Testament respecting God are His unity, His perfect goodness, and His fatherly love. His wisdom and might are taken for granted as associated by all with the idea of Deity. That the great Eternal One is Almighty,

* A Unitarian, who himself has rendered important service as a translator of the New Testament (S. Sharpe, Esq.), has suggested that the revision of our common version should be entrusted to the Regius Professors of Greek and Hebrew at our National Universities, whose position is a pledge of their ability for the work. This proposal would, I think be generally acceptable.

All-wise, All-perfect, and our Father in Heaven is the truth that has been vouchsafed to us respecting God.

When I ask myself practically "Whom say ye the Son of Man is?" the answer is—the Son of God, whose teachings are God's teachings, whose promises are God's promises, and whose character represents God's character. I think we cannot read the New Testament without feeling that Christ himself claims to represent God on earth as a teacher of religion. "He that believeth on me, believeth not on me, but on Him that sent me." "He that receiveth me, receiveth Him that sent me." "He that hath seen me, hath seen the Father." Since this is the case, can we wonder that there are passages in the New Testament which taken alone seem to imply that Christ is God? According to the foregoing view, God and Christ are united throughout in giving us Christianity, and in our redemption and sanctification.

Of the Holy Spirit, the practical teaching of the New Testament is, that it is God in communication with our souls, imparting inward life and light and strength. It may be so full as to be an indwelling of God, or it may be to us an imperceptible divine influence. The reader will see how much is here left in mystery. Indeed, it is those who uphold creeds who seem to be least disposed to recognize in how much mystery divine truth is involved.

As to the essence, substance, or metaphysical nature of Christ, I am little inclined to speculate upon it. The most important suggestion that I am acquainted with on this subject was thrown out by Channing, and has been expressed in different terms

by Robertson. It is that all spiritual beings are of one family. "When we speak," says Channing, "of higher orders of beings, of angels and archangels, we are apt to conceive of distinct kinds or races of beings, separated from us and from each other by impassable barriers. But it is not so. All minds are of one family, are essentially of one origin, one nature, kindled from one divine flame. This feeling mingles unperceived with all our worship of God, which uniformly takes for granted that He has a mind having thought, affection, and volition like ourselves. Moreover, truth, the object and nutriment of mind is one and immutable."* Mr. Robertson's words are, "We think of God as a spirit, infinitely removed from, and unlike, the creatures He has made. But the truth is, man resembles God; all spirits, all minds are of the same family. The Father bears a likeness to the Son, whom He has created. The mind of God is similar to the mind of man. Love does not mean one thing in man, and another thing in God. Holiness, justice, pity, tenderness—these are in the eternal the same in kind, which they are in the finite Being."†

I have thus briefly stated the views which are to be compared with Trinitarianism in the present Treatise.

In the pursuit of this investigation, I am compelled to follow a plan which is not of my own choosing, and which I cannot regard as most favorable to the advancement of theological knowledge. I mean that

* Sermon on the Imitableness of Christ's character.

† Robertson's *Sermons*, 1st vol., p. 126.

of treating the Bible as one book from which passages may be gathered from all parts, and pieced together regardless of their original connection. By this method theological truth is often more likely, I am afraid, to be concealed than to be brought to light, and the inquirer is in danger of finding himself lost in inextricable confusion. The Old Testament is the literature of the Hebrews, spreading over several thousand years, and including the patriarchal, the theocratic, and the prophetic dispensations, each containing a progressive as well as a permanent element; and the contents of every book ought to be viewed, *i.e.*, for theological purposes, by the light of the age in which it was written, and the circumstances in which it had its birth. Christianity is a fulfilment of Judaism, but the least in the kingdom of God is greater than the greatest of the Prophets; in other words, the humblest Christian has greater spiritual advantages than the most distinguished teachers among the Hebrews. It would be as reasonable and as consistent to fuse into one the precepts "an eye for an eye, and a tooth for a tooth," and "love your enemies, do good to them that hate you," as to associate some of the Jewish conceptions of God with those which have been revealed to us of the Father of our Lord Jesus Christ. But I will illustrate my meaning by a case in point. By an amalgamation of the letter of Scripture from various parts, Mr. Bickersteth has come to the conclusion that the terrible denunciations of the Prophets against the idolatry of their times are applicable to all who place their confidence in Christ without believing him to be God

the Son. The reasoning is this, If Christ be not God, he must be a creature, and trust in idols was denounced as trust in creatures, and severely to be punished. Now, in the first place, we live not under the law, but under grace, that is, Christ dwelling in us is to do now the work which commands and penalties did in the olden times. Secondly, the idols were creatures in the sense of being made or fabricated, which cannot be said of the spirit of Christ, or I suppose of any spirit; the term creature with regard to a living soul, being used only figuratively. Thirdly, the idolatry so sternly denounced, was regarded as sinful alike in its motives and in its results, which, I trust, would not be said of dissent from orthodox opinion. Fourthly, idolatry was alienation from God, whereas, whatever doctrine we hold as to the person of Christ, we acknowledge him as our Mediator, by whom alone we know and have access to the Father. Fifthly, are we, to whom Jesus has revealed the Father, to go back to the Old Testament in which the Deity has but partially disclosed Himself, to find out how He will deal with us in our sins and infirmities? From the parable of the Prodigal Son, and the exhortation of Christ to receive his kingdom as a little child, are we to turn to those passages in the Jewish Scriptures in which a jealous God is represented as pouring out his wrath on the adherents of Moloch, or Baal, or Chemosh? In more senses than one this were to illustrate the truth of St. Paul's words: "The letter killeth." "Wilt thou that we command fire to come down from Heaven and consume them, even as Elias did?" But

Jesus turned and rebuked them, and said, "Ye know not what manner of spirit ye are of" (Luke ix. 54, 55). A comparison of Scripture with Scripture is an important aid to the interpreter, but a comprehensive spirit of theological study will not overlook any consideration which is likely to throw light on the substance of Divine Revelation. The heavenly rule of interpretation is a desire to learn of God, which will shew itself by knowledge, by thought, and by holiness, as well as by the devout exclamation, " Speak, Lord, for Thy servant heareth."

One remark of Mr. Bickersteth's may be noticed here: "In resting on these declarations," (viz., those contended for in his Treatise) he says, "the reader may be assured that he is so far as the most calm and learned scholars can assure him, relying on the very exact meaning of the words intended by those who wrote under the inspiration of the Holy Ghost." This, I think, might lead the unlearned reader to imagine there is far less difficulty in interpreting controverted passages than there is. On the other hand, I know of no more impressive lesson of humility in all doctrinal discussions than the differences which have existed in the interpretation of Scripture among "the most calm and learned," and I may add devout "scholars." In fact, there is in the Bible a clear part and an obscure part; the first is for the heart and the life of men, and meets their spiritual wants; the second has given rise to many various sects, which probably never can be brought together in opinion on earth, but amidst which there might be a unity of the spirit in the bond of peace.

CHAPTER II.

CONSIDERATION OF THE DIRECT EVIDENCE IN FAVOR OF THE DEITY OF CHRIST.

“I humbly call Thee to witness, O my God, what a holy jealousy I ever wear about my heart, lest I should do the slightest dishonor to Thy Supreme Majesty in any of my inquiries or determinations. Thou seest what a religious fear and what a tender solicitude I maintain on my soul, lest I should think or speak anything to diminish the grandeur and honors of Thy Son Jesus, my dear Mediator, to whom I owe my everlasting hopes. . . Guard all the motions of my mind, O Almighty God, against everything that borders upon these dangers.”—*Watts*.

IN the Inquiry which is now to engage our thoughts, the first question that suggests itself is, whether there are in the Scriptures “explicit assertions that Jesus Christ is Jehovah and God?”

The arguments adduced are as follows:—

“The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah! make straight in the desert a highway for our God.”—Isa. xl. 3.

“This is He that was spoken of by Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord.” Matt. iii. 3.

Mr. Bickersteth says, “Now, John Baptist’s voice, without controversy, was heard in the wilderness, preparing the way for Christ. Therefore Christ is Jehovah, our God.”

I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.—Ex. xx. 2. See also Deut. v. 6.

And the Lord said unto Moses, Go, get thee down, for thy people which thou broughtest out of the land of Egypt have corrupted themselves.—Ex. xxxii. 7. See also xxxiii. 1.

What conclusion are we to draw here? The meaning is obviously that Moses was God's instrument in leading the Hebrews out of Egypt. In like manner, since God manifested Himself in Christ, it was quite natural to speak of John the Baptist as saying, "Prepare ye the way of the Lord." Indeed, the Jews thought of the reign of the Messiah as a coming of Jehovah, though they neither identified nor confused the two. God comes, according to the language of Scripture, when a commissioned instrument of His will appears. What is said to be done by Moses or an angel in one passage is described as done by God in another. In the Pentateuch Moses is confounded with God Himself in a very strange and almost inexplicable manner; which at least illustrates the fact how far we ought to be from insisting on the bare letter of a passage, picked out here and there, in opposition to common sense and the general tenor of a writing.*

In Deut. xi. 13—15, Moses is represented as thus addressing the Israelites: "And it shall come to pass, that if ye shall hearken diligently unto my commandments which I command you this day, to love Jehovah, your God, and to serve Him with all

* Norton's *Statement of Reasons*, p. 187.

your heart and with all your soul, that *I will give you the rain of your land in its due season, and I will send grass in thy fields.*"

Again, Deut. xxix. 2, 5, 6, "And Moses called together all Israel and said unto them, I have led you forty years in the wilderness ; your clothes have not waxen old upon you, nor your shoes waxen old upon your feet : ye have not eaten bread, nor drunk wine nor strong drink ; that ye may know that *I, Jehovah, am your God.*"

Once more : Deut. xxxi. 22, 23, "Moses, then, wrote this song the same day, and taught it the children of Israel. "And he gave Joshua, the son of Nun, a charge, and said : Be strong and of good courage ; for thou shalt bring the children of Israel into the land which I sware unto them, and *I will be with thee.*"

(2.) The next proof brought forward is the fact that St. Peter borrows the imagery of Isaiah respecting Jehovah and the two houses of Israel, and applies it to Christ and those who rejected him.

Sanctify Jehovah of hosts
Himself, and let Him be your
fear, and let Him be your dread,
and He shall be for a sanctu-
ary ; but for a stone of
stumbling, and for a rock of
offence to both the houses of
Israel.—Isaiah viii. 13, 14.

Unto you, therefore, which
believe He (Christ) is pre-
cious ; but a stone of stum-
bling, and a rock of offence,
even to them which stumble
at the word, being disobe-
dient.—1 Peter ii. 7, 8.

The figurative language is equally applicable in both instances, though the former refers to the time of the invasion of Judah by the Assyrians, while

the latter has reference to the apostolic age. I have no doubt the apostle Paul had the same passage more remotely in view when he besought the Romans to "take heed that no man put a stumbling-block or an occasion to fall in his brother's way."

λίθος προσκόμματος καὶ πέτρα σκανδάλου.—1 Pet. ii. 8.
πρόσκομμα τῷ ἀδελφῷ ἡ σκάνδαλον.—Rom. xiv. 13.
Indeed, the word "stumbling-block" is frequently employed in a figurative sense.

Here let me remark that a careful examination of the passages in the New Testament, quoted from the Old, will shew that they are not all used as an application of prophecy, strictly so called, or even employed in their original meaning, but are sometimes simply adaptations of scriptural language. Dr. Pye Smith says, "The citations from the Old Testament (in the first two chapters of Matthew) are rather of the nature of classical passages, capable of a descriptive application to the events, than direct prophecies. Such applications have been always common, not only among the Jews, but with every other nation possessing any literature. So we every day apply to observable events striking sentences of our own poets."* "He that eateth bread with me hath lifted up his heel against me," John xiii. 18, is from Psalm xli. 9, in which David complains of being deserted: "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." In Matt. xiii. 35, Psalm lxviii. 2, is quoted, "I will open my mouth in a parable, I will utter sayings of ancient times." The Psalm relates

* *Scrip. Test.*, vol. ii., p. 6.

to the past, and recounts the great events of Jewish history, yet the Evangelist applies the words to our Lord's use of Parables. In Matt. xxvii. 9, the prophet Jeremiah is referred to, but the words ascribed to him are to be found in Zechariah xi. 12, 13, and not in Jeremiah.—Isaiah liii. 4. “Surely he hath borne our griefs and carried our sorrows,” is applied by St. Matthew (viii. 7,) to the healing of bodily disease, whilst St. Peter applies it to bearing our sins on the cross. Both applications are, of course, perfectly suitable.*

(3.) And I (Jehovah) will pour upon the house of David, etc., and they shall look upon me whom they have pierced. —Zech. xii. 10.

And again, another Scripture saith, “They shall look on him (Christ) whom they pierced.’—John xix. 37.

The reader will notice that in one of these passages we have “They shall look on *me*,” etc., and in the other,

* “Ye shall not break a bone thereof,” was one of the directions in the law respecting the Paschal lamb, (Ex. xii. 46). The Jews in commemorating, in after ages, their hasty departure from Egypt, were not to stop at the Paschal table to break the lamb's bones, to taste the marrow. As the body of Jesus hung upon the cross, the soldiers, for a reason given, forebore to deal with it as with those of the malefactors: “That the Scripture might be fulfilled,” John adds, “A bone of him shall not be broken,” (John xix. 36). “Jesus came and dwelt in a city called Nazareth,” records Matthew, “that it might be fulfilled which was spoken by the prophets, ‘He shall be called a Nazarene’” (Matt. ii. 23); where no other text seems so likely to have been in his view, as that where it said, that Samson should be, or be called, “A Nazarite from his birth” (Judges xiii. 7). When Herod slew “all the children which were in Bethlehem, from two years old and under,” “then was fulfilled,” says Matthew, (ii. 17, 18), “that which was spoken by Jeremy the prophet, saying, ‘In Ramah was there a voice heard, Rachel weeping for her children.’” The reference is

“ On *him* whom they have pierced.” In Archbishop Newcome’s work on the Minor Prophets we find Zech. xii. 10, translated, “ They shall look on *him*,” and in a note the Archbishop gives his authority for the change. Dr. Pye Smith thinks the balance of authority in favor of the Common Version; but the internal evidence is strong and the external very considerable in favor of the reading preferred by Kennicott, Newcome, and others. Hence, Hartwell Horne in his *Introduction to the Study of the Scriptures*, says, “ It is evident that the Evangelist here plainly read *him*, *him*, instead of *me*, *me*, in the Hebrew. But so also read thirty-six Hebrew manuscripts, and two ancient editions; and that this is the true reading appears by what follows, ‘ and they shall mourn for *him*.’ ” According to this view, it is not Jehovah who is represented as pierced. But whether the passage in Zechariah is to be interpreted so literally as in its application by St. John has been a question with the learned. “ God,” says Calvin, “ here speaks in the manner of men, signifying that He is wounded by the wickedness of His people, and especially by the obstinate contempt of His word, as a man is mortally wounded when his heart is pierced.”*

to a passage of the prophecy of Jeremiah, where, on the occasion of the calamity of Ramah, a city of the tribe of Benjamin, Rachel, the mother of that tribe, is beautifully represented as deplored their lot (Jer. xxxi. 15). But the innocents of Bethlehem were descended from Judah, a son of Leah; and to suppose Matthew to have cited the words as a prediction of their fate, is to lose sight of all the propriety of the allusion.—Palfrey’s *Lowell Lectures*, vol. ii., p. 240. Compare also Matt. ii. 14, 15, and Hosea xi. 1; Luke i. 17, and Malachi iv. 5, 6; John ii. 17; and Psalm lxxix. 9.

* Though Mr. Bickersteth gives this as a proof that Christ is Jehovah, in p. 54, he says, in p. 75, “ As *man*, He (Jesus) is the

(4.) Mine eyes have seen
the King, Jehovah of hosts.
—Isaiah vi. 5.

These things said Esaias,
when he saw his glory, and
spake of him.—John xii. 41.

The Apostle appears to refer to the prophecies in Isaiah respecting the Messiah. The glory of Christ as seen by the prophet was the coming of God in Christ to establish that kingdom of righteousness which would fill the earth with His glory. Dr. S. Clarke says, "When Isaiah saw the glory of God the Father revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory of his Father (Matt. xvi. 27). Isaiah, in beholding the glory of God, and receiving from Him a revelation of the coming of Christ, saw, *i.e.*, foresaw, the glory of Christ, just as Abraham, (John viii. 56,) saw, *i.e.*, foresaw his day and was glad."

pierced smitten shepherd: as God he is Jehovah's fellow," Zech. xiii. 7. As to the latter expression I would simply quote a note from Archbishop Newcome on this passage. "'The man who is near unto me.' This passage has been usually understood to predict the sufferings and death of Christ. I have no conception that it has the most distant relation thereto. Yet some have gone so far as to find in the word *רֵעֵךְ* a proof of the divinity of Christ's person, *Cocceii Lex in verbum*. But all that can be made of *רֵעֵךְ* is, that it may signify a *neighbor*, one that is *near* or next to another, or that bears some kind of *correspondency* or resemblance to him, but exclusive of the idea of *parity*. *רֵעֵךְ* is no doubt often used for a *man* simply, but its proper sense is, one superior to others in strength, power, or authority. I conceive, therefore, *רֵעֵךְ רֵעֵךְ* might properly be rendered 'Him that is next unto me in power and authority,' which exactly corresponds with 'My shepherd,' in the parallel line, one that rules his flock, or people, under me, or by virtue of my commission.—See Calv. *in locum.*"

(5.) I (Jehovah) have sworn by myself that unto me every knee shall bow, every tongue shall swear.—Isaiah xlvi. 23.

We shall all stand at the judgment seat of Christ, for it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.—Rom. xiv. 11.*

This language is explained by two other passages, in one of which it is said that God shall judge the world *by* that man whom He hath ordained (Acts xvii. 31); and in the other, that every knee shall bow at the name of Jesus, and every tongue confess that he is Lord, to the *glory of God the Father* (Phil. ii. 10, 11).

But, looking at the question in a general point of view, surely those prophecies in Isaiah, which are applied to Christ, represent him as a being distinct from God. Let the reader turn to chap. liii., and ask himself whether the despised and rejected One, spoken of (lii. 13) as a servant, can be regarded as identical with Jehovah Himself?

Before passing on, let me say a few words on the title Jehovah. It is, as Gesenius expresses it, “the proper name of the Deity among the ancient Hebrews.” The Trinitarian, it seems to me, might represent it as the name of “God in the undivided

* Rom. xiv. 10, 11, should not be quoted without the reader being informed that Griesbach gives very considerable authority for the reading, “We shall all stand before the judgment seat of *God*,” instead of “of Christ.” Griesbach thinks the balance of evidence in favor of the common reading, but he adds Θεοῦ in the margin with the sign which, “significat, lectionem marginis non spernendam quidem et ulteriore examine dignam, at recepta tamen inferiorem esse.” And Lachmann, in his edition of the Greek Testament adopts the reading τοῦ Θεοῦ.

oneness of His being, without reference to persons," or as the peculiar epithet of the Father; but I do not think a *proper name* could be consistently regarded as applied sometimes to the whole Trinity, and sometimes to each of the Persons alone, any more than the name Jesus Christ, or Holy Spirit could be so employed.

Mr. Bickersteth introduces some remarks concerning the word Lord (*Kύπειος*). He does not deny that the term is often used by classical, and sometimes by sacred writers as a human appellation; but contends that it is used so much more frequently with regard to Christ in the New Testament, that the instances in which it is applied to men do not invalidate the proof to be derived from the multitude of instances in which it is applied to him. But where is the proof? The argument is that Christ is the Supreme God because a title is *frequently* given to him, which though also employed with respect to God, is confessedly used with reference to human beings, and implies ownership, authority. Mr. Bickersteth says, "The servant of a nobleman who addresses him as 'my lord,' does not confound his duty to his master, and to God." But this is a *petitio principii*, for the reason why the servant distinguishes between his master and his God, is that in other ways, and not by means of the name only, he knows the distinction between them. That the word Lord should be used very frequently in reference to Christ is not wonderful, considering that he is the author and finisher of our faith, and his work of redeeming love is the great subject of the New Testament.

Mr. Bickersteth's calculation as to the number of times the word *Kύριος* occurs, does not, I think, give quite a correct representation of the facts. In the instances that have reference to human beings, such general statements as the following are omitted, "The servant is not above his lord" (Matt. x. 24); and the Parables are regarded as exceptions, because they typify either the Father, or Christ. Now in Matt. xviii. 25—31, a king and his servants are spoken of; but surely the king is addressed as "Lord" because he is a king, and not on account of the typical meaning of the parable. So in the parable of the Unjust Steward the rich man is addressed as "Lord" because he is a rich man, an owner, a master, and not on account of the ultimate lesson to be taught. Other examples will suggest themselves. Nor can I admit that the word Lord is "indiscriminately applied to the Father and Christ, so that in many places the difficulty is very great in knowing which is intended." After what I have said with regard to the relation between Christ and the Father, and between Christ and the Christian, it will, I trust, be believed that the title "Lord" is given by us to the Saviour in a sense second only to that in which it is applied to the Eternal Father Himself.*

But there is another reason for believing that the term Lord is not applied to Christ in the sense in which it is applied to the Supreme Being. If Lord, as used in reference to Christ, mean that he is God, and be used indiscriminately with regard to

* The word Lord represents the Greek *Kύριος*; which, indeed, is used in much the same sense as *Lord*. It is from *κύρος*, authority,

the Father and Christ, we might suppose the term God itself would be used in the same way, and thus we should find Christ called God as often as he is called Lord, in proportion to the number of times these epithets are applied to the Father; but, "allowing every one of the Trinitarian interpretations to be correct, the word God is used in the New Testament about ten times of Christ, and of some other object upwards of thirteen hundred times. Whence

and signifies master or possessor. In the Septuagint, this, like Lord in our version, is invariably used for "Jehovah" and "Adonai;" while Θεος, like God in our translation, is generally reserved to represent the Hebrew "Elohim." Κύριος in the original of the Greek Testament, and *Lord* in our version of it, are used much in the same manner as in the Septuagint; and so also is the corresponding title, *Dominus*, in the Latin versions. As the Hebrew name Jehovah is one never used with reference to any but the Almighty, it is to be regretted that the Septuagint, imitated by our own and other versions, has represented it by a word which is also used for the Hebrew "Adonai," which is applied not only to God, but, like our "Lord," to creatures also, as to angels (Gen. xix. 2; Dan. x. 16, 17), to men in authority (Gen. xlvi. 30, 33), and to proprietors, owners, and masters (Gen. xlvi. 8). In the New Testament Κύριος representing "Adonai," and both represented by *Lord*, the last, or human application of the term, is frequent. In fact, the leading idea of the Hebrew, the Greek, and the English words is that of an owner or proprietor, whether God or man; and it occurs in the inferior application with great frequency in the New Testament. This application is either literal or complimentary: *literal*, when the party is really an owner or master, as in Matt. x. 24; xx. 8; xxi. 40; Acts xvi. 16, 19; Gal. iv. 1, etc.: or when he is so as having absolute authority over another (Matt. ix. 38; Luke x. 2); or as being a supreme Lord or Sovereign (Acts xxv. 26); and *complimentary* when used as a title of address, especially to superiors, like the English *Master*, *Sir*; the French *Sieur*, *Monsieur*; the German *Herr*, etc., as in Matt. xiii. 27; xxi. 20; Mark vii. 8; Luke ix. 54.—Kitto's *Cyclopaedia of Biblical Literature*. "LORD."

this astonishing disproportion? *Some cause*,—something corresponding to it in the minds of the writers it must have had; nor is it easy to understand how an equal disposition of the Divine Persons in the habitual conceptions of the authors could lead to so unequal an award of the grand expression of Divinity.”*

The phrase, “*Lord of all*” (Acts x. 36), quoted by Mr. Bickersteth in this connection, requires notice. By consulting the context the reader will, I think, perceive that the meaning is—not of the Jews alone, but also of the Gentiles. Peter has a vision in which he is instructed not to reject the Gentiles. A man in bright clothing appears to Cornelius, and bids him send to Peter. “Then Peter opened his mouth and said, Of a truth I perceive that *God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.* The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (*he is Lord of all*): That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for *God was with him.*”

Mr. Bickersteth goes on to say, “The collation of two passages from the Old, with two passages from the New Testament, seems to clinch the argument:”—

* Rev. J. Martineau, Liverpool Controversy, Lecture v.

"Hear, O Israel, the Lord our God is one Lord" (Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἰς ἐστι, lxx.)—Deut. vi. 4.

"And the Lord shall be king over all the earth. In that day there shall be one Lord, and his name One." (Κύριος εἰς καὶ τὸ ὄνομα αὐτοῦ εν, lxx.)—Zech. xiv. 9.

"There is one Lord" (εἰς Κύριος).—Eph. iv. 5.

"To us . . . there is . . . one Lord (εἰς Κύριος) Jesus Christ, by whom are all things, and we by him."—1 Cor. viii. 6.

Here I feel I have only to quote the words of the apostle, with their contexts: Eph. iv. 5, 6, "One Lord, one faith, one baptism, *one God and Father of all, who is above all, and through all, and in you all.*" Surely the one God and Father of all corresponds to the one only true God of the Jews.

1 Cor. viii. 6: "*To us there is but one God the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by him.*" So writes St. Paul, but Mr. Bickersteth, leaving out the words, "To us there is but one God the Father, of whom are all things, and we in Him," identifies the Supreme Being with Christ, "by whom are all things, and we by him." The only method by which I can account for such an application of Scriptural language, is by recollecting the words of Neander in the 2nd vol. of his *History* :* "When a man intrenches himself in some particular dogmatic interest, and makes that his central position, he can easily explain everything in conformity with his own views, and find everywhere a reflection of himself."

* Clarke's Edition, p. 334.

Heb. i. 1—12. On this passage Mr. Bickersteth states in a note that the “most severe criticism has not really brought one sustained objection against the received version.” Yet I must beg to offer the following remarks: “By whom also He made the worlds.” The original is *aiōvas*, literally ages. “Brightness of His glory”—“emanation (*ἀπαύγασμα*) of His glory.” “Express image of His person”—substance ‘*Τποστασις*. Prof. Stuart says: “*His substance* I regard as equivalent to *him, himself as he really is*; for this would seem to be the meaning of *substance* in the case before us, and not the designation of the physical or metaphysical nature of the divine *substance*.”* “To or concerning (*προς*) the Son he said, Thy throne, O God, is for ever and ever.” Compare Ps. lxxiii. 26, Septuagint, and Heb. i. 8.

‘*H μέρις μου ὁ Θεὸς εἰς τὸν αἰῶνα.*

‘*O θρόνος σου ὁ Θεὸς εἰς τὸν αἰῶνα.*

If the former may be translated, “God is my portion for ever,” the latter may be rendered, “God is thy throne for ever,” as it has been by Grotius, Dr. Samuel Clarke, and others. If, however, the translation in the Common Version be preferred, no objection will be made. What, then, is the meaning? Mr. Bickersteth says, “Paul is proving the pre-eminence of Christ over all other prophets, and the essential difference between his and the angelic nature;” but it does not follow that because there is this difference there is no distinction between Christ and the infinite Father. The Son is appointed by the Father, is the agent and messenger of the Father,

* Wilson’s *Concessions*, 524.

an emanation from the Father's glory, an image of the Father Himself, upholds all things by the word of the Father's power, sits down at the right hand of the Majesty on high, *being made so much better than the angels* as he hath by inheritance obtained a more excellent name than they. Then, immediately after the words, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom," we have this remarkable declaration, "Thou hast *loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*" Thus, exalted as the Saviour is, there is a manifest distinction between him and his God. Think of saying of the Supreme Being that He was anointed with the oil of gladness above His fellows, for His love of righteousness and hatred of iniquity!

One more critical remark: Ps. xlv., from which 8th and 9th verses of Heb. i. are quoted, is regarded by the generality of interpreters as applicable to some Jewish prince on his marriage; though, according to many, referring in an allegorical sense to Christ, and describing the mystical union between him and his church. Let me recommend to the reader an attentive perusal of the Psalm in connection with the present subject.

THE PROEM TO ST. JOHN'S GOSPEL.

Against this passage Mr. Bickersteth says, "sceptical criticism has directed its fiercest attacks." We do differ from him in our interpretation, but I trust we are neither fierce nor sceptical; at all events, we

find ourselves in the present instance in company with Professor Lücke (himself not a Unitarian), who, with great learning and much patient study, has applied himself to the study of the Logos, and of whom it has been said that no higher critical authority can be produced from among the living or the dead. There was an opinion among religious philosophers that God had remained inactive, wrapped up, as it were, in His own essential nature from all eternity till the creation, and that then an operating power manifested itself, which was called the Logos. God Himself was regarded as remaining as of old, but this manifesting power assumed a kind of personality. There appear to have been somewhat similar notions with regard to life, light, etc. "St. John in the gospel," says Lücke, "does not by Logos understand any particular divine attribute, but collectively all the powers of the Deity, manifesting themselves in the world; the manifestation of God in the world in contradistinction to His occult nature."*

"*In the beginning was the Word.*" It was not a created being, but always existed. "*And the Word was with God,*" never separated from Him. "*And*

* "The origin and germ," Lücke says, "of the theological formula of the Logos, are furnished in the canonical Hebrew Books (alluding to certain passages, especially Prov. viii., which he has been shewing to be mere poetical personifications of Divine attributes). It obtained its full development in the Jewish theology, in the writings of the Alexandrine Philo. And, in an intermediate state of formation, we find it in the Greek Apocryphal Books of the Old Testament."—*Liverpool Controversy*, Lecture v., p. 74.

the Word was God, that is, there was not an inactive Deity apart from one who was active. “The same was in the beginning with God. All things were made through him.† (The Greek here is δια, through, and denotes instrumentality). “And without him was not anything made that was made. In him was life, and the life was the light of men. . . . There was a man sent from God, whose name was John. He was not the Light, but was sent to bear witness of the Light, that all men through him might believe. . . . And the Word became flesh and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth. Thus, the apostle’s object was, I conceive, not to assert any co-equal, co-eternal Deity of the Son with the Father, but to show that God is not a solitary, self-comprised Being, dwelling apart in His seclusion, but our heavenly Father, holding a living personal relation to the universe and to mankind ; a truth much needed, not only by those amongst whom John preached, but*

* Must we not, with the Alexandrine Fathers, especially Origen, conclude that Θεός without the article, is to be taken as marking the difference between the indefinite sense of “Divine nature,” and the definite absolute conception of God, expressed by δός Θεός ? — *Commentar. iib. das Evang. des Joh. von Dr. Friedrich Lücke*, Band. i., p. 232—238. See also *Liverpool Lectures*, Lect. 5th, p. 76.

† Logos being masculine, a masculine pronoun of course is used with it in the Greek, but in the Vulgate the noun verbum is in the neuter gender, and in the second verse we have *hoc* (not *hic*) *erat in principio apud Deum*. In German, *Wort* is neuter, and in Luther’s translation the pronoun employed is *dasselbige*. Every English version which preceded our common translation, employed the neuter pronoun “it,” so far as I have been able to discover.— Campbell *On the Gospels*.

also in our own day, when, through the Deification of the Son, and the Personification of the Holy Spirit, the simple and endearing relation between the earthly child and the heavenly Father is in a great measure lost sight of.*

Mr. Bickersteth has referred to the fact that Philo, a Jew of Alexandria, uses language very similar to that of St. John—language, I need not say, of a kind not usual in the other writers of the New Testament. The reason of this difference, doubtless is, that John wrote in Asia Minor, and adopted the language of speculative religion, which he found in use around him; but I suppose it will not be contended that either Philo or the ante-Nicene Fathers regarded the Logos as co-equal with the Father.†

In John v. 18, the accusation of the Jews that

* Mr. Bickersteth has quoted in a note a passage from Dr. Pye Smith, in which he puts it to the Unitarian whether any interpretation but the orthodox is not a distortion of plain Scripture language. I think the best answer I can give is simply to mention the fact, at least, as currently reported, that the Rev. gentleman who now holds the office of Theological Professor in the College, in which was merged that, of which Dr. P. Smith was professor, has himself seen reasons for departing from the interpretation of his predecessor, and giving one which, as it seems to me, far better realizes the grand spiritual lesson of the passage.

† While in the tradition of the Church, the Logos-idea was taught and transmitted in the form which most perfectly harmonized with the habits of thought that had resulted from the previous stage of spiritual culture, viz., as the idea of a spirit, first-begotten of God and *subordinate to Him*; there was, besides this, another view of the doctrine concerning the Trinity, which may be designated, after the customary language of this period, as that of the Monarchians, who either disclaimed all knowledge of the Logos doctrine generally, or understood by the Logos simply a divine energy, the divine wisdom or reason, which illu-

Jesus made himself equal with God is represented with what follows as "proving equality of nature as to co-operation, self-existence, infinite knowledge," etc. ; but turning to the Gospel itself we find everything traced up not to Christ's divine nature as its source, but to the Father. The Father hath *committed* judgment to the Son (v. 22). The Father is honored *through* the Son whom *He hath sent* (v. 23). The Father hath life in Himself, and hath *given* the Son to have life in himself (v. 26), and hath *given* him authority to execute judgment (v. 27). And our Lord says, "I seek not mine own will, but the will of the Father who hath sent me" (John v. 30).

We come now to the exclamation of Thomas, "*My Lord and my God!*" (John xx. 28). The unbelieving disciple had said, "Except I shall see in his hands the print of the nails, etc., I will not believe." The evidence demanded was given with a tender rebuke. Then it was that Thomas exclaimed, "*My Lord and my God!*" A startling change, surely, from disbelief in the Saviour's resurrection to the recognition of him as the Supreme Being. Dr. P. Smith suggests a special revelation at the moment; but both before and after the apostolic age the word "God" was used in two senses; why may it not have been in that age itself? "Is it not written in your law," asks Christ, "I said ye are gods?" And Tertullian says, "If the Father and

minates the souls of the pious—in this respect falling in with a certain modification of the Logos-idea which was adopted by one class of Jewish theologians.—Neander's *Church History*, vol. ii., p. 327.

the Son are to be named together, I call the Father, God, and Jesus Christ, Lord, though I can call Christ, God, when speaking of himself alone.” “It may be justly doubted,” says Bishop Bloomfield, “whether the so lately incredulous, because prejudiced and unenlightened disciple, had then or at any time before the illumination of the Holy Spirit at Pentecost, any complete notion of the Divine nature of Jesus as forming part of the Godhead.”*

“*Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever*” Rom. ix. 5. When Mr. Bickersteth adopted Dr. Pye Smith’s assertion respecting the construction of this sentence, he could not, I think, have been aware that he would be excluding from the number of Greek scholars such men as the following—Origen, Erasmus, Bucer, Le Clerc, Grotius, Wetstein, Dr. Samuel Clarke, Fritzsche, the two distinguished editors of the Greek Testament, Lachmann and Tischendorf,† and the present Regius Prof. of Greek at the University of Oxford, who, following Lachmann’s text, states, with perfect candour and fairness, the arguments on both sides. Prof. Jowett says:—

“It is a question, to which we can hardly expect to get an answer unbiassed by the interests of controversy, whether the clause, ὁ ὥν ἐπὶ πάντων Θεὸς

* Wilson’s *Concessions*.

† Griesbach has a note which denotes that different methods of punctuation are possible.

In the original Greek manuscripts, letter was strung to letter, and so continued that every line was like a single word. So that the punctuation was left to the discretion of transcribers and editors of later times.

εὐλογητὸς εἰς τοὺς αἰῶνας, is to be referred to Christ; “of whom is Christ according to the flesh, the God over all, blessed for ever;” or, as in Lachmann, to be separated from the preceding words and regarded as a doxology to God the Father, uttered by the apostle, on a review of God’s mercy to the Jewish people. Supposing the words we are considering to be referred not to Christ, but God, it is argued:—
1. That the doxology thus inserted in the midst of the text is unmeaning. 2. That here, as in Rom. i. 3, the words, *κατὰ σάρκα*, need some corresponding clause expressive of the exaltation of Christ. 3. That the grammar is defective and awkward. It is replied to the first objection, that the introduction of such doxologies in the midst of a sentence is common in Jewish writers. See Schoetgen on 2 Cor. xi. 31, though the passages there quoted do not justify the abrupt introduction of the doxology where the name of God has not preceded. To the second it is answered that St. Paul is not here contrasting the humiliation and exaltation of Christ, which would be out of place in this passage, but simply declaring the fact that Messiah was of the Jews. To the third, which is the strongest objection, that the omission of the verb is usual in such formulas. It may be added: 1. That the language here applied to Christ is stronger than that used elsewhere, even in the strongest passages, Titus ii. 13; 1 Tim. iii. 16, (where the reading is doubtful,) Col. ii. 9. 2. That nearly the same expression, *ὁ ὡν . . . εὐλογητὸς εἰς τοὺς αἰῶνας*, occurs also in 2 Cor. xi. 31; but that is applied, not to Christ him-

self, but to “the God and Father of our Lord Jesus Christ.” 3. That the introduction of the doxology, if it be referred to Christ, is too abrupt a transition, in a passage, the purport of which is, not to honor Christ, but to recount the glories of the Jewish race, in the passionate remembrance of which the apostle is carried on to the praises of God. 4. That in the phraseology of St. Paul *κατὰ σάρκα* is not naturally contrasted with *Θεός*, but always with *ἐξ ἐπαγγελίας κατὰ πνεῦμα*, and is often used without contrast. 5. That the word *εὐλογητός* is referred in the New Testament (as the corresponding word in Hebrew) exclusively to God the Father and not to Christ (Mark iv. 16; Luke i. 68; Rom. i. 25).*

On the next three passages referred to, which come under one head, much stress is laid by our Trinitarian brethren, and an elaborate work has been published by Dr. Middleton to shew, that according to the proper use of the Greek article certain texts would be in favor of the Deity of Christ, which do not appear so in our Common Version. The question is really one for the Greek scholar, but I think I can make it sufficiently plain to enable the reader to understand the nature of the evidence on both sides.† It is contended by Dr. Middleton that where two attributives are connected by *καὶ* (and), and the article preceding the first is not repeated before the second, the two relate to the same person or thing.

* Jowett *On St. Paul's Epistles to the Thessalonians*, etc., vol. i., p. 244.

† “The Greek has only one article, and it has puzzled all the grammarians to reduce the use of that to any clear and certain rules.”—Bishop Lowth.

Thus, in Eph. v. 5, instead of “in the kingdom of Christ and of God,” as in our Common Version, we should have, “in the kingdom of Christ and God;” in Titus ii. 13, instead of “The great God and our Saviour Jesus Christ,” we should have, “Of Jesus Christ our great God and Saviour;” and similar changes would be required in 2 Peter i. 1, and Jude 4. Now, with regard to this argument, the exceptions allowed are such, as in our opinion to explain the very instances in question; *e. g.*, it is acknowledged to be not necessary to repeat the article in the case of *proper names*. As in “the Lord swore to Abram, and Isaac, and Jacob.” Again, the rule does not apply “where the signification of the personal words renders any further mark of personal distinction unnecessary.” There are other exceptions, but we think these two quite sufficient. We think the article was not introduced because the writers of the New Testament never contemplated any confusion of God and Christ on the part of the reader. In all the chapters in which the passages in question occur, we think God and Christ are spoken of in so distinctive a way as to obviate any difficulty as to our interpretation. “It appears,” says Professor Norton, “by comparing the rule with its exceptions and limitations, that it in fact amounts to nothing more than this, that when substantives, adjectives, or participles are connected together by a copulative or copulatives, if the first have the article, it is to be *omitted* before those which follow, when they relate to the same person or thing; and is to be *inserted* when they relate to different persons or

things, except when this fact is sufficiently determined by some other circumstance. The same rule exists respecting the use of the definite article in English." Thus, we naturally adhere to the common rendering of the foregoing texts, and in this we find ourselves in harmony with many learned Trinitarians.

1 John v. 20: "*And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.*" The word "this," we think, refers to God; it is true "His Son Jesus Christ" is the last noun, but introduced by way of explanation as to how we are in Him that is true, whereas God, He that is true, is the subject on which the apostle is writing. He simply states that it is through Christ we have our union with God. But here, again, I know of no better exposition than that of Lücke; he says, "the word translated 'this,' particularly when so emphatically put as here, is not always to be referred to the locally nearest subject, but often to that which, according to the context, is the chief subject of the preceding proposition." (A similar instance occurs in John's second epistle, i. 7.) After mentioning that an antithesis to idols (*vide* next verse) is implied, Lücke goes on to state considerations which he thinks render it certain that *οὗτος* (this) refers to God. 1st. The emphatic tone of the proposition shews that it has in view the prevailing chief subject of the preceding proposition. 2nd. The epithet translated "true," is applied to God and not

to Christ. John xvii. 3, explains this passage, which may be paraphrased, "This is the true God, and the knowledge of Him is eternal life." In the quotation Mr. Bickersteth makes from Dr. Wardlaw, stress is laid on the phrase "eternal life" in reference to Jesus Christ; but let St. Paul's words be remembered, "Eternal life is the gift of God *through* Jesus Christ our Lord."*

I add remarks on other passages, which, though not adduced in order under the present head, are referred to by Mr. Bickersteth in the course of his Treatise.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *the Mighty God, the Everlasting Father*, the Prince of Peace."—Isa. ix. 6. The word rendered *God* here is employed in reference also to angels, Moses, Samuel, Kings, etc.† The plural of this word is employed in Ps. viii. 5, and is translated there *angels*, "Thou hast made man little lower than the angels." But in the present instance it is combined with another word meaning *strength* or *strong*. The name Gabriel is formed of the same two words, and means "strength of God;" and

* *Vide* also Winer's *Grammatik* (ed. 1836), in which he says, in reference to this passage, "näml. ὁ Θεός, nicht Χριστός, wie die ältern Theologen aus dogmat. Rücksichten wollten; denn theils ist ἀληθ. Θεός ein beständiges und ausschliessliches Epitheton des Vaters, theils folgt eine Warnung vor Götzendienst; den εἰδώλοις wird, aber stets ἀληθ. Θεός entgegengesetzt," p. 149.

† Gen. iii. 5; Exod. vii. 1; 1 Sam. xxviii. 13, 14; Ps. lxxxii. 1.

again, the same two words are found in reference to Nebuchadnezzar, Ezek. xxxi. 11, "I have therefore delivered him into the hand of the mighty one of the heathen (Nebuchadnezzar); he shall surely deal with him." Accordingly Luther has in Isa. ix. 6, *strength* or *strong hero*; De Wette, *mighty hero*; some have preferred *mighty potentate*; but there is no objection to the common translation, if the article which is put in by the translators be left out, and the reader understand with what latitude the original word is used in the Old Testament.

The phrase translated in the Common Version, "everlasting Father," has also been variously translated by learned men: Pater æternæ vitæ, Melancthon; Pater perpetuitatis, Cocceius and Schulz; Father of the everlasting age, Bishop Lowth; of the future age, Boothroyd and Hammond. "There are in the Hebrew two words, which may be literally rendered 'father of the age to come,' as they are by the LXX. (Hincks.)" Christ may be called the *Father of eternity* in being the cause of eternal life to all believers (Vitringa). I ought to add that many critics, some of them Trinitarians, regard the whole prophecy as referring, in its primary significance, to King Hezekiah, and they appeal to the context as a proof.

"*I and my Father are one*" John x. 30. This is a doctrine I am constantly preaching; obey God by obeying Christ; accept Christ's promises, for they are the promises of God; God is manifest in Christ. They are separately to be loved, but obeyed as one. Our Trinitarian brethren say the oneness is in sub-

stance and nature. I think, however, the former interpretation is not only possible, but the natural one. The neuter *εν* (one), is used in the Greek. "The phrase *to be one* in the New Testament," says Schleusner, "signifies to be closely joined to some one, chiefly in counsel, mind, or power; to agree in opinion, to be of the same mind." In the context from verse 26, our Lord says his sheep hear his voice, and he knows them, and no one shall pluck them out of his hand. Then he goes on to state the reasons: "My Father, *who gave them me, is greater than all*, and no man is able to pluck them out of my Father's hand." To say that no one shall pluck them out of my hand is the same as to say no one shall pluck them out of my Father's hand, for He will uphold me and mine; thus, "I and my Father are one" is equivalent to saying, the Father will fulfil this promise of mine, just as if He had made it directly from Himself. Immediately after this the Jews brought forward the accusation which gave rise to the remarkable words, "If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" John x. 35, 36. To denote harmony of purpose and action, the expression *to be one* is used in reference to Paul and Apollos, "He that planteth and he that watereth are one," 1 Cor. iii. 8. But surely in the same gospel our Lord explains himself. "At that day ye shall know that I am in my Father, and ye in me, and I in you," John xiv. 20. "And now I am no

more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may *be one as we are*. . . . Neither pray I for these alone, but for them also which shall believe on me through their word ; that they all may *be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us* : that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them ; that they may *be one, even as we are one* : I in them, and Thou in me, that they may be made perfect in one ; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me," xvii. 11, 20, 21, 22, 23.

To Mr. Bickersteth it seems a degradation to Christ to apply the term *oneness*, with at all the same kind of meaning in the two instances ; but we have Christ's very words, "*one, even as we are one*." These words we must accept, and moreover, whatever interpretation we may adopt of the union between God and Christ, it must not contradict the simple declarations, "*My Father is greater than I*," "*My Father is greater than all*."

"*Who being in the form of God, thought it not robbery to be equal with God*" Phil. ii. 6. "The original word translated *form* means," says Olshausen, "the external appearance and representation, consequently just the very opposite of *oὐσία* (entity, essence, nature), in so far as this denotes what lies beneath the form, and comes to be represented in it." A large number of the ablest critics, Trinitarian as well as Unitarian, think the phrase translated

“thought it not robbery,” would be better rendered by “did not eagerly covet,” or “did not regard it as a thing to be seized.” The reader will see the importance of this alteration if he bear in mind that St. Paul is urging humility after the example of Christ.* The passage, therefore, may be paraphrased thus: “Let this mind be in you which was also in Christ, who, though he was as God, being God’s divinely anointed Son, yet did not lay claim to divine honors, but made himself of no reputation, taking the form of a servant, and becoming like men, etc.” This interpretation seems the only consistent one when we read what follows: “Wherefore” (that is, on account of Christ’s humility) “*God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow of things in Heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*”

Col. ii. 9. “*For in him dwelleth all the fulness of the Godhead bodily.*” The Christians of Colosse are told to beware lest any man spoil them through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the godhead bodily, and in him ye have your fulness, for he is the head of all the principalities and powers. Is not this in substance what is taught repeatedly in the New Testament, that we have in Christ a full

* If stress be laid on the word *ὑπέρχων*, I refer the reader to Luke xxiii. 50; Acts vii. 55; xvi. 20.

and complete manifestation of God, a knowledge of Him and means of access to Him, by the side of which all mere human attempts to know or approach Him are poor and vain ; in short we have God in Christ. If the apostle meant to teach that Christ was the supreme God, may we not suppose St. Paul would have said, “He is God himself?” The fulness dwells in him, but is *of* another, for “it pleased (the Father)* that in him should all fulness dwell.” Here, as in so many instances, while some able Trinitarian commentators and controversialists maintain that this passage is a proof of Christ’s Deity, there are others who uphold the view which I have stated. For example, Professor Stuart says, “In Eph. iii. 19 the apostle exhibits his fervent wishes that the Christians of Ephesus might be filled with all the fulness of God ! By comparing this expression *as applied to Christ* in Col. i. 19, ii. 9, with John i. 14, 16, and Eph. i. 23, it appears evident that by the fulness of God is meant the abundant gifts and graces which were bestowed on Christ, and through him upon his disciples.” Alford directs attention to $\theta\epsilon\sigma\tau\eta\varsigma$, the abstract of $\Theta\epsilon\sigma\varsigma$, as not to be confounded with $\theta\epsilon\iota\sigma\tau\eta\varsigma$, the abstract of $\theta\epsilon\iota\sigma\varsigma$, divine ; and urges that the $\pi\lambda\eta\rho\omega\mu\alpha$ should be interpreted metaphysically. But when God’s relation to His people through His prophets, and through the Son is spoken of, it is said, not divineness shall dwell in them, but God dwelleth in them, God hath visited them. Christ was not

* The words, “The Father,” are not in the original, but they are very properly supplied by our translators.—Dr. Macknight.

a mere manifestation of divineness as a quality, but of God as our living Father.

Such is the direct evidence in favor of the Deity of Christ, and such are the reasons which have led some Christians to feel that the passages adduced are susceptible of a simple and natural interpretation, not inconsistent with the plain and repeated declaration of Holy Scripture that the Father is the only true God.

Before concluding this chapter I wish to make a few observations on expressions by Mr. Bickersteth, which, through a fear of derogating from Christ's honor, might deter some persons from receiving the interpretations I have suggested. In connection with the words, "I and my Father are one," "Even as we are one;" "The Word was God," "He calleth them gods to whom the word of God came," we find such expressions as the following, "O base unbelief, O hateful suspicion;" "I blush for myself and for human nature to confess that these (combinations of texts) once troubled my peace, and are, I know, at the present moment darkening the faith of many;" "Every generous feeling within you brands it as the basest ingratitude to allege these proofs of his humanity in disproof of his Deity, to trample on his lowliness that you may pluck the diadem from his brow;" "Can we forgive ourselves if we deliberately select the instances of our Lord's lowest humiliation, and cast them in his teeth?" I do not quote these things to complain of them, for I believe they proceed, first, from fervent love of Christ, and secondly,

from what the Germans call a one-sidedness which prevents the author from understanding our hearts. There is room for the Saviour's condescension without his being on the throne of the Infinite Father. Think of him as invested with divine authority and power, and yet, without any profession of asceticism, living as he did among humble and sinful men in utter self-forgetfulness, not having where to lay his head ! Think of him as able to call down from the skies armies of angels, and yet, when accused, holding his peace and allowing himself to be scoffed at, spit upon, scourged, crowned with thorns and crucified ! Certainly if we had any wish to abate the Redeemer's glory, nay, if it were not our earnest desire to glorify him by realizing his true exaltation, the severe and reproachful remarks Mr. Bickersteth applies, for the most part, to former thoughts of his own, would be indeed deserved by us. But I know not how we can so well honor the blessed one of God as by humbly and devoutly seeking him as our teacher in all spiritual things. Our object, therefore, in searching the New Testament is to ascertain what is the teaching of Christ. And what we feel that he has taught us we cannot blush to receive, and we dare not shrink from confessing before men. This, therefore, must be our plea for turning away from the suggestions of reproach, which have been made to our consciences ; as Christians our one question is, " What is the teaching of Christ and his apostles ? "

CHAPTER III.

INQUIRY INTO THE INDIRECT EVIDENCE IN FAVOR OF THE DEITY OF CHRIST.

“ Nothing can be more erroneous in most cases, than to draw the conclusion that, because the Scripture asserts some particular thing to have been done by God, therefore He did it immediately, and no instruments were employed by Him. In interpreting the principles of human laws, we say, ‘ He who does anything by another does it himself.’ Does not common sense approve of this as applied to the language of the Scripture? Nothing can be more evident than that the sacred writers have expressed themselves in a manner which recognizes this principle.”—Professor Stuart.

Do the Scriptures of the Old and New Testaments *indirectly* prove the co-equal Deity of the Father and Christ? A large portion of the evidence usually advanced under this head melts away before the great truth that Christ is the manifestation of the Father. For example, if God and Christ be united throughout in giving us Christianity, and in our redemption and sanctification, is it wonderful that their names should be associated in such passages as the following?—

“ Paul, a servant of God, and an apostle of Jesus Christ.”—Titus i. 1.

“ Paul, an apostle, . . . by Jesus Christ and God the Father, who raised him from the dead.”—Gal. i. 1.

“ Unto the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus.”—1 Cor. i. 2.

“ Unto the Church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ.”—1 Thess. i. 1. Also, “ The Church . . . in God our Father, and the Lord Jesus Christ.”—2 Thess. i. 1.

Unless God and our Lord Jesus be co-equal, Mr. Bickersteth thinks the divine supremacy would be compromised by the mention of the names together, as much as an Emperor's would be by one calling himself a servant of the Emperor and the Ambassador. Even in such a case, however, I cannot help thinking both names would be made prominent if *it were essential to the object of the Embassy* that both persons should be kept in view. But such illustrations shew how little those who would convert us know what spirit we are of. Mr. Bickersteth says: “ The privileges of Christians are surpassingly great, but mark how they are all ours in Christ.” This is a teaching on which I also have laid the utmost stress, for not only have we all our Christian privileges in him, but we cannot fulfil our duties as his disciples, and attain the character of children of God unless we abide in him and he in us. I know of no Christianity without Christ as our mediator; nor can I understand why the nearest to God, appointed by Him as our means of access, may not frequently be associated with Him in name: but where the two names are used in conjunction there is at least in a very large number of instances something that clearly marks a distinction. If, in the Epistle to Titus i. 4, we read, “ Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour,” the expression, “ God the Father,” reminds us of His

supremacy. So in Gal. i. 1, the apostle speaks of God the Father, who raised Jesus from the dead, but not of God the Son. Again, in the third and fourth verses of the same chapter “Grace be to you and peace from *God the Father*, and from our Lord Jesus Christ, Who gave himself for our sins that he might deliver us from this present evil world according to the will of our God and Father” (*τοῦ Θεοῦ καὶ Πατρὸς γῆμων*).

“Unto the Church of the Thessalonians which is in *God the Father* and in the Lord Jesus Christ.”—Thess. i. 1.

“The Church of the Thessalonians in *God our Father* and the Lord Jesus Christ.”—2 Thess. i. 1.

“Blessed be the *God and Father* of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ.”—Eph. i. 3.

Surely if Christ were co-equal with the Father, the title “God” would be applied to both in these and similar instances.

Particular stress is laid on the epithets Redeemer, Saviour, Shepherd, Judge, which are used in connection both with the Father and the Son. But these epithets are applicable to both, whether we adopt the Trinitarian or the Unitarian hypothesis of Christ’s nature. God was the Redeemer of the Jews from many a bondage, and Christ is the Redeemer of Christians from the bondage of sin and death. But even with regard to Christianity itself, God as well as Christ is our Redeemer, for “all things are of God, who hath reconciled Himself to us by Jesus Christ, and hath given to us the ministry of recon-

ciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.* And when Isaiah says, "Beside me, no Saviour," he surely does not mean that God will employ no instruments, but that God is Saviour in the highest sense, and that by whomsoever the salvation may be accomplished, the efficient help and power are primarily from God Himself. The meaning is in effect, place your ultimate confidence in me. In Nehemiah ix. 27, we read: "Thou gavest them Saviours who saved them out of the hand of their enemies."

And there is a sense in which we may be God's instruments in saving one another. Yet in God's presence who would not say with the devout Thomas à Kempis, "Many friends cannot profit, nor strong helpers assist, nor prudent counsellors advise, nor the books of the learned afford comfort, nor any precious substance deliver, nor any place give shelter, unless Thou Thyself dost assist, strengthen, console, instruct, and guard us?" Nor will even the especial manner, in which the title Saviour has become associated with Jesus Christ, cause us to forget God our Saviour, whom Mary celebrates in the Magnificat.†

* In Jude 25, our Common Version has "To the only wise God our Saviour be glory and majesty," etc. This should be as corrected by Griesbach "To the only God our Saviour, *through* Jesus Christ our Lord, be glory," etc.

† The entire fulness of blessings, consummated by the appearance of the Messiah, lay spread out before her, and she applied the general salvation to herself as well. God was in Christ her Saviour also. Olshausen's *Commentary*, vol. i., p. 105.

If God sheltered and tended the Jews in an especial manner, might not the sweet singer of Israel say, as he thought of his own Shepherd life, “The Lord is my Shepherd, I shall not want?” And if Christ watched over us, and led us, and died for us, may he not be called the good Shepherd, who giveth his life for his sheep? The faithful minister of Christ even in our own time is called “Pastor,” and his congregation a “flock.” And may not God, as our heavenly Father, correct us; and Christ, as the head of the Church, rebuke and chasten us? Let the reader compare the following passages, and observe the Scriptural distinction:—

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.
Ps. xix. 14.

God so loved the world that He gave His only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His son into the world to condemn the world; but that the world through him might be saved. John iii. 16, 17.

He hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. Acts v. 31.

In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. Rom. ii. 16.

I am Jehovah, and beside me there is no Saviour. Isa. xlvi. 11.

To the only wise God our Saviour. Jude xxv.

Shall not the Judge of all the earth do right? Gen. xviii. 25.

O Lord God to whom judgment belongeth; O God to whom vengeance belongeth, shew Thyself.

Lift up Thyself, thou Judge of the earth: render a reward to the proud. Ps. xciv. 1, 2.

That all men should honor the Son even as they honor the Father. John v. 23.

He that receiveth me receiveth Him that sent me. Matt. x. 40.

But it is alleged that the argument from the "conjunction of the name of our Lord Jesus with that of our Heavenly Father" comes to a focus in two texts, the baptismal commission, Matt. xxviii. 19, and that "wondrous benediction which has dropped as the gentle dew from Heaven upon the Church of Christ for eighteen centuries;" "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." For myself I have always preferred the former to the shorter formula, "I baptize thee in the name of Christ," which appears to have been used by the apostles; and the wondrous benediction is the one with which I am accustomed to dismiss my own congregation every Lord's day. But the baptismal commission interpreted for us by Mr. Bickersteth is "baptizing them into the name of the Father, and of an exalted man, and of a certain influence of the

That God will judge the world in righteousness by that man whom He hath ordained. Acts xvii. 31.

And hath given him authority to execute judgment also, because he is the Son of Man. John. v. 27.

He that honoreth not the Son honoreth not the Father which hath *sent him*. John v. 23.

He that receiveth you receiveth me. Matt. x. 40.

Father." And the apostolic benediction is "The grace of a creature, and the love of the Creator, and the communion of creative energy be with you all." But interpreting these passages for ourselves as we have been wont to do, without a thought of doctrinal abstractions, and with the simple desire to realize the meaning originally intended to be conveyed, a paraphrase would run thus: "Baptizing them in the name of the Father, the one only true God, and of the Son, the Mediator between the Father and men, without whom we know not the Father and could not come to Him, and of the Holy Spirit, the Father communicating life to our souls, either directly or through His Son." So by 2 Cor. xiii. 14, we understand "The grace of him by whom we come to the Father, the love of the Father, which is eternal blessedness to our souls, and the communion of the Holy Spirit, without which we could not become God's children in character, and fit for our everlasting home in Heaven."

In the change of order observed in these two texts, Mr. Bickersteth finds a confirmation of the doctrine of the Athanasian creed, "In this Trinity none is afore or after other, none is greater or less than another." But I think the order adopted by the apostle was chosen because coincident with the necessary order of the Spirit's progress. Till we have the grace of Christ, we know not the Father, and till we know the Father, we cannot ask for His Holy Spirit. Is there such inextricable confusion here that we should take refuge from it in the distinctions of substance, essence, and person, characteristic of

the Patristic and Scholastic divinity? If, in the apostolic age as much stress had been laid on belief in Christ's Deity as is laid by many now, surely our risen Lord would have said, "In the name of God the Father, God the Son, and God the Holy Ghost;" and the apostle would have written, "The grace of God the Son, and the love of God the Father, and the communion of God the Holy Spirit." Would he have said communion *of* a person? It is also to be noted that immediately before the baptismal commission our Saviour says, "All power is *given* unto me." All Christians believe in Father, Son, and Holy Spirit. There is, I repeat, no Christianity without belief in these three; without the Son to lead us to the Father, and the Spirit to help us in our infirmities, to sanctify us, and to lead us into all truth; but what the Father is in nature, and what the Son, and what the Holy Spirit, must be gathered from other portions of Scripture, if such matters be revealed to us at all. To be baptized in a name does not imply that he in whose name we are baptized is Almighty God. The Israelites were baptized "into (*eis*) Moses'," and some persons were baptized into John's Baptism.

Further, such passages as the following ought to prevent us from placing too much reliance on the conjunction of names as a proof of the Trinity. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."—1 Tim. v. 21. "It seemed good to the Holy Ghost, and to us, to lay upon you no

greater burden than these necessary things.”—Acts xv. 28. But it is said the names of the Father and the Son both appear in doxologies. Let it not, however, be supposed that because the New Testament has left upon our minds a distinct impression of two beings—the only true God, the Father, and Jesus Christ whom He sent, we therefore do not ascribe to Christ honor, dominion, glory. We, too, are in the habit of using, with our heart’s fullest response, those sublime words of the Apocalypse, “Blessing, and honor, and glory, and power be unto Him that sitteth on the Throne, and unto the Lamb for ever and ever.” But when we employ this language we cannot blind ourselves to the fact that the Lamb to whom so much is ascribed is not represented as the one that sitteth on the Throne. If John, in Patmos, ascribed Glory and dominion to the Saviour, it is because he hath loved us, and washed us from our sins in his own blood, and made us kings and priests unto his God and Father, *τῷ Θεῷ καὶ Πατρὶ αὐτοῦ*.

Of the parallel quotations from Scripture in p. 28—36, I pass over some because I have occasion to notice them more fully elsewhere, and others with a simple statement of the argument contained in them, which I will leave to make its own impression. We are to believe in the co-equal Deity of the Father and the Son:

Because, in Psalm lxxvii. 19, we read, “Thy footsteps are not known,” and in Eph. iii. 19, we read, “The love of Christ which passeth knowledge.”

Because in Deut. xxxii. 4, God is described as “a God of truth and without iniquity,” and in John xiv. 6, Christ says, “I am the way, the *truth*, and the life.”

Because, in Psalm xi. 6, it is said that “God shall rain upon the wicked snares, (or quick burning coals), fire, and brimstone, and an horrible (or burning) tempest;” and it is said in 2 Thess. i. 7, “The Lord Jesus shall be revealed from Heaven with his mighty angels in *flaming fire*.”

Because, Isaiah writes (chap. xl. 18), “To whom then will ye liken God?” and St. Paul speaks of Christ as “The *Image* of the invisible God.”

Because, in Deut. it is written (chap. x. 20), “Thou shalt cleave to the Lord thy God;” and in St. John xv. 4, “*Abide* in me and I in you.”

Because, in Psalm xc. 1, we read, “Lord Thou hast been our dwelling-place for all generations,” and in Hosea xiv. 8, “From me is Thy fruit found,” and St. John xv. 5, says, “As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in me, . . . for without me ye can do nothing.”

Because the Psalmist prayed (Psalm cxix. 28), “Strengthen Thou me according to Thy word,” and St. Paul said (Phil. iv. 13), “I can do all things through Christ that strengtheneth me.”

Because the Psalmist said, “Lord, my hope is in Thee, (Psalm xxxix. 7). And St. Paul wrote, “Jesus Christ which is our hope.—1 Tim. i. 1.

Because, in Deut. vii. 7, 8, we read that Jehovah chose the Hebrew people, and in St. John xv. 16,

that Christ said to his disciples, “Ye have not *chosen* me, but I have *chosen* you.”

Because, the Jews were called “Jehovah’s portion,” (Deut. xxxii. 9), and in St. Mark ix. 41, Christians are said to “Belong to Christ.”

Because, in Isa. xlvi. 25, it is written, “In the Lord shall all the seed of Israel be justified and shall glory;” and St. Paul says (Rom. iv. 25), “He (Christ) was raised again for our justification;” and in Gal. vi. 14, “God forbid that I should glory save in the cross of Christ.”

Because, in Ps. cvii. 29, it is said, “He maketh the storm a calm, so that the waves thereof are still,” and in Matt. viii. 26, it is narrated that “Jesus rebuked the wind and the sea, and there was a great calm.”

Because, in Jer. xxxi. 25, we read, “I have satiated the weary soul;” and in Matt. xi. 28, 29, “Come unto me all ye that labor . . . and ye shall find rest to your souls.”

Because, God is called the “husband” of the Hebrew people (Isa. liv. 5), and the Christian Church “The bride of Christ” (John iii. 29).

Because, in Ps. cxix. 11, we read, “Thy word have I hid in my heart,” and in Col. iii. 16, “Let the word of Christ dwell in you richly.”

Because, in Ezek. ii. 4, it is written, “Thou shalt say, Thus saith the Lord God,” and in Matt. v. 22, etc., we read, “I *say* unto you.”

Such are some of the arguments which closely follow Mr. Bickersteth’s statement that the method of ascertaining the Deity of Christ resembles that in

which, in algebra, an unknown quantity is found out from the combination of two quantities that are known, or in trigonometry the six parts of a triangle may be discovered if any three, one being a side, are given.

Further evidence is adduced in the facts that Christ is represented as holy and just, Christians are called upon to serve him, his grace or favor is spoken of, and we are to love him and to live to him ; and God is also holy, just, gracious, and to have our earnest and loving service. But upon any theory of Christ's nature and office, he is obviously regarded as full of grace, and to be loved and obeyed ; and God would not have sent him into the world to redeem mankind if he were not " holy and just." Indeed, not a little of the language applied to God and to Christ in the foregoing analogies is such as might be without impropriety, and frequently is employed with respect to human beings. James was called " the just ;" we speak of the " holy " men of old ; Christians are called saints, or " holy " ones ; and St. Paul says (2 Thess. iii. 4) " We have confidence in the Lord touching you, that ye both do, and will do, the things which we *command* you."

In order to *prove* the Deity of Christ, language used in reference to him should be either characteristic of deity, or such as to imply his co-equality with the Father, and inexplicable upon the theory that he is the Father's representative and manifestation.

ANGELS OF THE OLD TESTAMENT.

The next proofs alleged are of a kind with which I

scarcely know how to deal ; they seem to me founded on a mode of interpretation so entirely arbitrary. The angels, whose appearance is recorded in the Old Testament, were, it is said, in reality Christ. Not that the sacred narrative itself makes any such statement, not that our Lord during his ministry said, " when the angel wrestled with Jacob, when God appeared to Moses in the burning bush, when the captain of the Lord's host revealed himself to Joshua, it was I." The argument is this, " No man can see God at any time ;" but God is said to be seen when the angels appeared, therefore there must be an invisible and a visible God, or the Father and the Son. But, according to the Scriptures, it is *God* whom no man can see ; it is not said one person of the Godhead is invisible, but God. I turn to the best commentary I am acquainted with on the Old Testament (Wellbeloved's), and read, " any visible object accompanying a divine communication is called in Scripture an appearance of Jehovah ; and the object itself is called both Jehovah, and the angel of Jehovah, or God, and the angel of God." This is the case not only with the angels of the Old Testament, but also with Moses and the Prophets.* And it is to be borne in mind that *three* men or angels appeared to Abraham at his tent. One of these speaks in the name of Jehovah ; after a time it is said, " the men went away," by which is understood two of them, for we find Abraham still speaking to

* Nor shall we forget the significant names employed in the Old Testament, Adonijah, my Lord Jehovah; Elijah, Jehovah my God; Ithiel, God with me; Immanuel, God with us.

one, and in the next chapter we are told that two arrived at Sodom. It may be said that the one remaining was he who spoke in the name of the Lord, and was therefore Christ ; but the two who went to Lot wrought a miracle, and said, “ We are about to destroy this place, Jehovah hath sent us to destroy it ; and Lot said to those of his household, Arise and go out of this place, for Jehovah is about to destroy it. The men took hold of his hand, and the hand of his wife . . . (Jehovah being merciful to him), and Lot said to them, Behold, now, etc. . . . and he (the angel) said to him, ‘ See, I have accepted this thing, that I will not overthrow this city for which thou hast spoken.’ ” (See Gen. xviii. and xix.)

By the declaration “ no man shall see God at any time and live,” I suppose is meant see God Himself apart from all symbol. If the idea be entertained that the Logos was operating in the foregoing instances, still I apprehend it would not be maintained that Christ was actually the visible objects referred to, and questions would arise as to whether the Logos was an instrument of the Supreme Being, and what is the relation between the two, and thus the “doubtful controversy” would be only just begun. The reader will bear in mind what has already been said of the subordination of the Logos, according to the belief of the ante-Nicene fathers. And if the Logos were employed among the Hebrews as chief angel, it would probably not be denied that other angels also were privileged to do the Heavenly Father’s bidding on earth. It would seem, then, that Mr. Bickersteth’s summary method of despatch-

ing this subject does not adequately meet its conditions. His words are, "this glorious being was with God the Father" (St. John says, "God" absolutely), "for no man hath seen him at any time. But he is declared to be Jehovah and God. Are we not compelled to acknowledge that he was the divine Word, the Son, the brightness of the Father's glory, the express image of His person? Therefore the Word is Jehovah, God."

ATTRIBUTES OF DEITY.

In proof that Christ, as well as the Father, is eternal, Mr. Bickersteth quotes first Micah v. 2. "Whose goings forth have been from of old, from everlasting." Noyes translates the original, "Out of thee (Bethlehem-Ephratah) shall come forth for me a ruler of Israel whose origin is from the ancient age, from the days of old." Newcome has it, "of old, from the days of hidden ages." Parkhurst says "**וְיָמִים** or **וְיָמִים** seems to be much more frequently used for an indefinite than for infinite time (Heb. Lex. v. **וְיָמִים**)."¹ The same word occurs in Isa. xxiii. 7, with regard to Tyre, "Is this your joyous city, whose antiquity is of *ancient days*?" In the original, different forms of the same word are used for "come forth" and "going forth."²* The interpretation of the passage has been various—some regarding it as having reference to Christ pre-existing as the Logos, others to displays of power in ages long past, others to the antiquity of the race of David, and a fourth

* The word translated "goings forth" is derived from the verb rendered "shall come out of thee," in Gen. xvii. 6.

class would express the meaning by some such paraphrase as "whose birth has been determined or appointed of old." Whichever of these interpretations the reader may choose, he will find that the ruler of Israel, whose coming forth is spoken of, "shall stand and rule *in the strength of Jehovah, in the majesty of Jehovah his God.*" *Vide* ver. 4 of the same chapter.

The next proof is that the Word was in the beginning with God. According to the interpretation already given of the proem to St. John's gospel, it would seem that in the beginning the Logos, or that by which God manifests Himself, was with God. We are not to think of God as remaining for long ages inoperative and solitary. But in what relation the Logos stood to Christ before the Word became flesh is, I believe, not revealed. At all events, while the idea of the Logos, as the first-begotten of God, was entertained by Philo and the more orthodox of the ante-Nicene fathers, they did not maintain that the two were co-equal. (*Vide* note, p. 65).

Philo calls goodness the most ancient of God's qualities, wisdom older than the universe, Logos the assessor of God prior to all creation, a needful companion of Deity, as the joint originator with Him of all things, the most ancient Son of God, first-begotten, the most ancient angel, an archangel of various titles.

I proceed to the expressions, "Alpha and Omega," "First and Last." These words in Rev. i. 11, are not referred to, because upon strong evidence they are omitted by Griesbach; but ver. 8 is not quoted by

Mr. Bickersteth with Griesbach's corrections. It should be, "I am Alpha and Omega,* saith the Lord *God*, which is, and which was, and which is to come, the Almighty." Here we think the Supreme Being is referred to. "Since the description," says J. J. Gurney, "'which is, and which was, and which is to come,' is the same as that by which, almost immediately before, the Father is characterized, and distinguished from the Spirit and the Son, it must, I think, be allowed (especially if Griesbach's text be taken for our guide), that these are the words of God, even the Father." (*Biblical Notes*, pp. 85, 86.) With regard to the remaining instance (xxii. 13) it is a subject on which there has been great diversity of opinion. Those who have regarded the Holy Scriptures as distinctly revealing that the Father is the only true God have upheld one of the following views:—1. In the New Testament a spiritual creation, of which Christ is head, is spoken of in language borrowed largely from that of the Old Testament in reference to the material creation; and, accordingly, the words "Alpha and Omega, first and last," are applied to Christ as the author and finisher of our faith. Some Trinitarian expositors have given countenance to this theory. "Under Heb. xiii. 8," Dr. John Owen says, "He is the Alpha and Omega, the first and the last, the beginner and finisher of our faith." And Dr. Pye Smith says, "He is the author, the effective agent, and the end of the scheme of providential government with relation to the church,

* Griesbach omits the clause, "the beginning and the ending," and adds "God" after Lord.

which forms the subject of this prophetic book ;" but in order to be this, Dr. P. Smith thinks he must be God. 2. Another view held by Unitarians is, that in this passage the angel speaks in the name of God Himself. In such writings as the Apocalypse the transition from what is said in one name to what is said in another has frequently only the substance to indicate it. In Deut. xxix. 2, 6, we read, "I, Moses, have led you forty years in the wilderness ; . . . that ye may know that I am the Lord your God." See also Deut. xi. 13—15, etc.

So in the present instance the angel is speaking to John, Rev. xxii. 8—11, and in 9 refuses to receive worship from him, bidding him to worship God ; and then we have, without anything to indicate transition, "And behold I come quickly . . . I am Alpha and Omega," etc.

Nor have Trinitarians escaped difference in this intricate and difficult passage ; for while Dr. P. Smith and many others think that undoubtedly Christ, as God the Son, was the speaker, Hengstenberg says, "the speaker here, as in i. 8, is simply God in the undistinguished unity of His being, or God in Christ." On i. 8, he says, "the speaker is not Christ, but neither is it God the Father in contrast to Christ, but God in the undivided oneness of His being, without respect to the difference of persons."

For myself, I incline to believe that the key to a true interpretation here, as in many other controverted passages, is the recognition of the grand central truth of divine revelation that God came, in

or by Christ, and was in Christ reconciling the world to Himself. By "behold, I come quickly," I believe was meant that God would come in Christ; and thus the coming might be spoken of both as God's coming and Christ's coming, just as when our Lord raised the widow's son at Nain "there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited His people," Luke vii. 16. By "I am Alpha and Omega," I understand God's unconditional supremacy over the world.* With regard to whether Christ existed from eternity, all we can say is, that he refers his *life*, as everything else, to his Father, as its source. "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me," John vi. 17. "As the Father hath life in Himself, so hath He *given* to the Son to have life in himself," John v. 26. "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father," John x. 18. If I am compelled to think of this subject metaphysically, I know not how to resist the reasoning of Watts, who says, "it belongs to the very *nature* of a Father (used in reference to the Godhead), to be self-existent and underived, and it belongs as much to the nature of a son, not to be self-existent, but to be

* It is true Jesus Christ speaks of himself in two instances as "first and last," but in both instances in connection with his death and resurrection. Amidst many differences in exegesis on these words, I think the meaning is to this effect: "As I am head of the kingdom of God, so I shall continue to be to the end; though I was dead, yet I am living and shall live for evermore."

derived: therefore, their nature cannot be specifically the same.”*

Mr. Bickersteth says, Christ “assumes the incom-
municable co-eternal name, I AM.” But when some
said of the beggar, whose sight had been restored,
“This is he,” and others said “He is like him,” he
himself said, “*I am*,” ἐγώ εἰμι. In order that the
words of Christ, in John viii. 58, should be identified
with Exod. iii. 14, they should have been “I Am the
I Am.” The Septuagint has ἐγώ εἰμι ὁ ὤν, *I am the Existing One*. But this does not very accurately give
the meaning of the Hebrew. Here, however, I can-
not do better than quote the words of Dr. P. Smith :
“Some suppose that, in using the expression ‘I am,’
our Lord intended a reference to the divine appella-
tion announced to Moses, ‘I am that which I am.’
But it is to be remarked that the words of that
passage are in the future tense, ‘I will be that
which I will be,’† and most probably it was not in-
tended as a name, but as a declaration of the certain
fulfilment of all the promises of God, especially those
which related to the deliverance of the Israelites.
There does not appear, therefore, sufficient ground to
sustain the idea of an allusion to this. It may be
thought that, in this instance, as in several others of

* Notes appended to *Solemn Address*.

† To shew the fallaciousness of arguing from the mere identity
of words, let us observe that, in both the Greek and the Latin
idiom, the answer to such a question as, *Who has done that?* *Who*
is there? (which we make in our language, by the third person,
‘tis I, c'est moi;) is by this very phrase, *I am*, ἐγώ εἰμι, *ego sum*.
For examples in the N. T. see Matt. xiv. 27; xxv. 22, 25. Mark
vi. 50; xiv. 62. Luke xxiv. 39. John iv. 26; ix. 9.

the same form, our Lord purposely suppressed the predicate of his proposition ; leaving it to be supplied by the minds of his hearers, under the impression of that evidence, by which they might all have been convinced of the justness of his claims, had their dispositions been candid and upright. So, in this very discussion with his opponents, Jesus says, ‘Except ye believe that *I am* ;—Ye shall know that I am ;’—and to his disciples, ‘That ye may believe that I am.’ In his prediction of false Messiahs, as given by the Evangelist Mark, the same use of the phrase occurs ; ‘Many will come in my name, saying *I am* ;’ the parallel place to which, in Matthew, supplies the omitted predicate, ‘the Christ.’ ”*

On the *omnipresence* of Christ two texts are adduced, viz., “Where two or three are gathered together in my name, there am I in the midst of them ;” and “Lo I am with you alway, even unto the end of the world.”† It is said there may be worshippers in ten thousand places at the same time, therefore Christ must be omnipresent. But, surely, if God have made him the head of the Church, no capacity for the office will be wanting. Besides, shall we who are here, as one has expressed it, “in the body pent,” determine what is possible to the free spirit of God’s own Son ? St. Augustine says “the soul is more where it loveth than where it liveth.” Though, therefore, we do not find here evidence that Christ

* *Scripture Testimony*, vol. ii., 161.

† *Alῶν* means age, not world ; but in this instance I know not that the change would make any difference in the practical application of the passage.

is the Supreme Being, we yet cherish the promise of his presence in the heart of the faithful disciple, and in the company of earnest worshippers, as a hope on which our souls are never weary of feeding. Mr. Bickersteth quotes the remark of Scott, "there I *am*, not there I will be." The idiom is referred to in Winer's *Grammatik des Neu Testamentlichen Sprach-idioms*, where it is shewn that the present tense is used for the future when the author speaks of something, which will certainly take place, which is unchangeably determined, as "Ye know that after two days is the Feast of the Passover, and the Son of Man is betrayed to be crucified;" Matt. xxvi. 2. "If I go and prepare a place for you I come again (*ἐρχομαι*);" John xiv. 3. "Elias is first come (*ἐρχεται*);" Matt. xvii. 11., etc., etc.

In support of the *immutability* of Christ, two passages, both from the Epistle to the Hebrews, are brought forward. The first is, "Jesus Christ, the same yesterday, to-day, and for ever," by which we understand nothing about his essential nature, but that those who look to him for Christian truth and Christian life will be saved from the fluctuations of mere human opinion. The antithesis is between being carried about with divers and strange doctrines and being firmly established in Christ. "To believe in Christ," says Clement, "is to be one with him; unbelief is to be in a state of dissension and separation." Hence, to preach Christianity is to preach Christ himself, and not any mere system of doctrine and practice. I believe there is vital truth in the declaration of the Rev. F. Maurice, that "the Church of

Christ has erred in nothing so much as in preaching faith in a proposition, instead of faith in a person.” With regard to the second passage adduced under this head, Heb. i. 10, 12., Mr. Yates says “the author of the Epistle introduces two quotations from the Psalms, as referring to the authority of Jesus. The first describes the stability of his throne and the equity of his government. The second represents the eternity and immutability of Jehovah, his God, as a pledge of the firm foundation of his kingdom.”*

Is Christ *omnipotent*? The evidence adduced is, first, “all things were made by him (the Word),” John i. 3. Here it is assumed that Christ was the

* Mr. Yates says, In the Common Version, the beginning of ver. 8, chap. i. of the Epistle to the Hebrews is translated, “Unto the Son He saith.” But the preposition *Pros*, here rendered *unto*, often signifies *with reference to*, or *concerning*. It is so used, for example, by Paul, in Rom. viii. 31, where he asks “What shall we *say to these things?*” The meaning evidently is “What shall we *say concerning these things?*” To determine whether *Pros* is so used in the clause translated, “Unto the Son he saith,” it is only requisite to go back to the preceding verse, in which the same preposition is used in the original, and certainly in the same sense, v. 7, “And *of* the angels he saith,” that is *concerning* the angels, or *with reference* to the angels. Without fear of being contradicted by any accurate scholar, I affirm that the exact sense, and only allowable translation of the inspired author’s words is as follows:—*Kal μὲν* (ver. 7.) And, on the one hand, *πρὸς τὸν ἀγγέλον* concerning the angels, *λέγειν* he saith (ver. 8). *Δὲ* But, on the other hand, *πρὸς τὸν υἱόν*, concerning the Son, etc. I find myself supported in this translation by a multitude of the most approved Scriptural critics, both orthodox and Unitarian. Since the last edition of this work appeared it has been given by Dr. J. P. Smith (*S. Testimony*, 2nd. edition, v. i. 335, 336), Tholuck, Bloomfield, Stuart, Edgar Taylor, Samuel Sharpe, and Dr. Robinson.—Yates’s *Vindication*, p. 196, 197.

Word before the Word was made flesh, and that the Word was not instrumental and subordinate. On these two questions I must refer the reader to what has been said on the Proem to St. John's Gospel. But I would observe that the original Greek, translated in our Common Version "by him," is *δι' αὐτοῦ*, and therefore refers to the instrument, not the original cause. In Matt. i. 22. the distinction is exemplified, "All this was done that it might be fulfilled which was spoken of (or by *ὑπὸ*) the Lord through (*διὰ*) the prophet." Olshausen says "the precise *usus loquendi* of Scripture is not to be overlooked, viz., the Father created the world *through the Son*, or the world is *from or by the Father through the Son*; *never Christ created the world*." I have purposely avoided entering into the question, whether the Scriptures teach that Jesus Christ created the material universe. My reason is that Arians, no less than Trinitarians, answer this question in the affirmative. Assuming the phrase "the first-born of all creation" to be rendered, as Mr. Bickersteth suggests, "Begotten before the worlds," I see in the fact of his being begotten rather a proof that he is not, than that he is, the Supreme God. Do Trinitarians usually agree with our author in representing not only Christ, but also the Holy Spirit, as Almighty Creator of all things? (p. 103.) The second argument is the declaration, "by him all things consist." Here the original is not *ὑπὸ* but *ἐν*, *in him*, Col. i. 17. Whether by this passage and its context be understood the material, or the new creation, the *instrumentality* of Christ must, I think, be recognized. The paragraph begins thus, "And He, the Father, hath delivered us from the power of dark-

ness, and hath translated us into the kingdom of His dear Son." In ver. 18, Christ is described as head of the Church, the beginning, the first-born from the dead, that in all things he might have the pre-eminence, for it pleased (the Father) that in him should all fulness dwell, and having made peace through the blood of his cross, through him to reconcile all things to Himself." In connection with the whole passage, there are some phrases, such as "things in heaven" and "things in earth," in which the reader will require critical help from some able Commentary. Again, it is alleged that "universal government" is ascribed to Christ because he said "all authority in Heaven and earth is given to me." But would the Omnipotent have his authority *given to him*? We are further reminded that our Lord says "What things soever the Father doeth these also doeth the Son likewise:" John v. 19. But immediately before these words we read "Verily, verily, I say unto you, the Son *can do nothing of himself* but what he seeth the Father do;" and in the 30th verse of the same chapter he says, "I *can of mine own self do nothing*." Elsewhere, in many instances, which will be dwelt on later in this Treatise, the Father is represented as the source of Christ's power. With regard to the epithet "Almighty," in Rev. i. 8, I have already stated Griesbach's correction of the text, "I am Alpha and Omega, saith the Lord God—the Almighty." "As is generally agreed by the Christian fathers of the first four centuries, the word (*παντοκράτωρ*) here translated *Almighty* is the peculiar designation of the Father."*

Is Christ *omniscient*, or in Mr. Bickersteth's words

* Yates's *Vindication*, p. 207.

“Incomprehensible, while comprehending all things?” One of the alleged grounds for answering this in the affirmative is that Christ says of himself, “No man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whom the Son will reveal him,” Matt. xi. 27. But surely the blessed Jesus would not have been sent to reveal the Father without himself first knowing Him. And the declaration is immediately preceded by the words, “all things are *delivered* unto me of my Father.” Another text on which stress is laid is John x. 14, 15, which I need only quote with Griesbach’s punctuation, “I am the good Shepherd and know my (sheep), and am known of mine, *as the Father* knoweth me and I know the Father.” The unsearchable riches of Christ, his love which passeth knowledge, are next adduced, but these all Christians, of whatever denomination, I trust recognize and feel. A fourth proof given is Col. ii. 3., “In whom are hid all the treasures of wisdom and knowledge.” But Griesbach omits the last words of the preceding verse, “and of the Father and of Christ,” and thus renders the passage irrelevant to the present object; for in this case “whom” does not apply to Christ. The strength of the argument is left to rest on John xxi. 17., “Lord, thou knowest all things.” Now *πάντα* is a phrase frequently used to signify a great number, or all things in relation to a particular object. Hence we have the expression used in reference to Christians themselves, “Ye have an unction from the Holy One, and know all things,” 1 John ii. 20. If it be said that, in reference to Christ, the phrase must be taken in its absolutely un-

limited sense, the answer is, that this is to assume the very point intended to be proved. But our reverence for Christ might lead us to agree with our Trinitarian brethren in this interpretation, were it not that he himself says elsewhere, "Of that day and that hour knoweth no man, no, not the angels which are in Heaven, *neither the Son, but the Father*," Mark xiii. 32. St. Matthew omits "neither the Son," but has "my Father *only*." Thus Christ is excluded, and the knowledge of a certain time is expressly confined to the Father. Our Lord also says, "My doctrine is not mine, but His that sent me," John vii. 16. "The word which ye hear is not mine, but the Father's who sent me," John xiv. 24. "I have not spoken of myself, but the Father who sent me, He gave me a commandment, what I should say and what I should speak. Whatsoever I speak, therefore, even as the Father said unto me, so I speak," John xii. 49.

That Jesus should be called "the good Shepherd," "the good one," "the Holy one and the just," "the sinless," "the righteous," that he should be even the instrument of the Heavenly Father in the material creation, that he should be constituted the judge of mankind, and that he should have that inward knowledge of the human heart which is essential to righteous retribution, do not require examination as proofs of his Supreme Deity. Whose instrument was he in the Creation? Who appointed him judge of all men? Who but that Eternal Father Himself, who is above all, and through all, and in all? When it is said "there is none good but one, that is God," and "there is none holy save Jehovah," it cannot be intended

that the words *good* and *holy* are never to be applied to others, but that they are used in reference to Him in the highest possible sense, so that even the holy one of God said, "Why callest thou me good?"*. Thus, it seems to me, that the Sacred Writings by no means justify Mr. Bickersteth's concluding remark under this head, "Here then we have all the essential attributes of Godhead ascribed to Christ; and this, not in one or two obscure passages, but by a *general* consensus of those holy men who spake as they were moved by the Holy Ghost."

THE ARGUMENT FROM ELOHIM, ETC.

Mr. Bickersteth says he should be doing injustice to his own convictions, if he did not state that he believed this language "was intended to foster when kindled, and awaken when dormant, the persuasion

* "I am he who searcheth the reins and hearts," Rev. ii. 23. Without a perfect knowledge of the inmost souls of men Jesus could not be our Judge, God could not "judge the secrets of men through Jesus Christ," as St. Paul tells us He will. Stress is sometimes laid on the expression "I am he that searcheth." The want of the present tense in Hebrew verbs is supplied by the participle, following the pronoun, agreeing with it in number and person, and having sometimes the definite article prefixed. From the Hebrew this construction has been transferred into the Greek of the Septuagint and of the New Testament. For example, the expression, "I am he that came (it should be cometh) out of the army" (*Ἐγώ εἰμι ὁ ἤκανθ ἐκ τῆς παρεμβόλης*, 1 Sam. iv. 16.), means only "I come out of the army." In like manner, "I am he that searcheth" (*Ἐγώ εἰμι ὁ ἐρευνῶν*), signifies nothing more than "I search" (*Ἐγώ ἐρευνῶ*). "This form of expression is what critics call a *Hebraism*, and no book in the whole New Testament has so many Hebraisms as the *Apocalypse*" (Marsh's *Michaelis*, chap. xxxiii. § 6). Yates's *Vindication*, p. 212.

that there subsisted a mysterious plurality in the essential unity of Jehovah." To this I reply by a quotation from Wilson's Hebrew Grammar; "Words that express dominion, dignity, majesty, are commonly put in the plural." This is called pluralis excellentiæ. Master and owner are in the plural, as Exodus xxi. 4, 6, 29, 34, 36. Heaven, salvation, wisdom, and a very large number of words are found in the plural when emphasis is intended. Sometimes the plural is used where only one can be meant; for example, Judges xii. 7, "towns of Gilead." In Ezekiel xxix. 3, we read, "Behold, I am against thee, Pharach king of Egypt, the great dragon that lieth in the midst of his rivers." Here dragon is in the plural in the original. If the word God in the plural teach a Trinity in Jehovah of the Hebrews, it does so also of Dagon of the Philistines, and in other instances in which it is applied to others beside the Supreme Being. Generally, singular adjectives and verbs are used with the plural of excellence, but not invariably. Stress has been laid by Dr. Pye Smith on this circumstance. If, however, occasionally a plural verb or adjective is used, and not a singular, in reference to God, we have the same form in reference to the Golden Calf, worshipped by the Israelites in the Wilderness.* This calf was called *gods*, and a plural verb is used in connection with it. In Ps. xlv. 6, 7, the word *God* is, according to Trinitarians, used once with regard to Christ, and twice with regard either to the Father or

* Kennicott maintains that the three instances of plural verbs annexed to the name of God are, unquestionably, corrupt readings. See Yates's *Vindication*, p. 135.

to the Trinity. But in all three instances the word is in the plural. In translating the Hebrew plural, Elohim or Aleim, into Greek, the singular Θεὸς is used. In proof of what I have stated respecting the Hebrew idiom I might adduce the testimony of the most distinguished Hebraists. I will content myself with two. Gesenius says, “Elohim, a *pluralis excellētiae*, God in the singular. It is sometimes construed (contrary to the general rule concerning the *plur. excel.*) with plural adjectives; but the verb is almost constantly in the singular.” And Dr. Lee says, “I must be allowed to object to such methods of supporting an article of faith, which stands in no need of such support.” (See his Grammar of the Hebrew language, art. 228, 6, note).* In like manner, the expressions, “Let us make man;” “Who will go for us?” import the majesty of the speaker. When king Rehoboam (1 Kings xii. 6, 9) consults the old men, he says, “How do ye advise that *I* may answer this people?” But to the young men he says, “What

* “That the plural form of this name of the Deity was intended to denote a plurality, or a trinity of persons in the Godhead, as some modern theologians persist in asserting, notwithstanding the solemn refutation which this opinion has so frequently received, is a position which I believe was first advanced by Peter Lombard, in the twelfth century. He seems, indeed, only to have hinted at it: ‘qui avoit touché ce sens en passant seulement dans son livre des Sentences’ (Simon, *Hist. Crit. du V. T.*, lib. iii., c. 12). The ancient Christian fathers, even those of them who understood Hebrew, as Origen and Jerome, never discovered a proof of the trinity in אֱלֹהִים. And many learned moderns, both Catholics and Protestants, have declared their full conviction, that no evidence of a plurality of persons in the Godhead can be drawn from this term.”—Wellbeloved’s *Bible, Critical Remarks*, vol. i., p. 1.

counsel give ye that *we* may answer this people?" The letter of Artaxerxes, as to the re-building of Jerusalem (Ezra iv. 18.), begins thus, "The letter which ye sent unto *us* hath been plainly read before me." The Mahometans maintain the strict unity of God the Father; nevertheless in the Koran He is represented as employing the words *we*, *us*, etc.†

CHRIST THE SON OF GOD.

Matt. iii. 16, 17, and elsewhere in many places. I suppose we shall all most readily admit that never does the word *Son* mean so much as when applied by God to Jesus Christ; but when we attempt to define just how much it means, surely we go out of our depth. The expression is just one of those which suit any creed; those who deny inspiration altogether can bring examples in which Christians and even ordinary human beings are called "sons of God;" others who regard Christ as the chief of angels come down on earth, can adduce their proof that angels are called sons of God; and so with the

† "The celebrated Brahmin, Ramohun Roy, whose knowledge of Oriental languages can be as little disputed, I presume, as the singular greatness and simplicity of his mind, says, 'It could scarcely be believed, if the fact were not too notorious, that such eminent scholars . . . could be liable to such a mistake as to rely on this verse (Gen. i. 26, And God said, let us make man in our image, after our likeness,) as a ground of argument in support of the Trinity. It shews how easily prejudice, in favor of an already acquired opinion, gets the better of learning.' And he proceeds to argue on the idiom of the Hebrew, Arabic, and of almost all Asiatic languages, in which the plural number is often used for the singular, to express the respect due to the person denoted by the noun."—Yates's *Vindication*, p. 65.

opinion of each individual. The best way to understand what the title means, is to read in the New Testament what Christ is to God, and what God does through him. Any more distinct definition than this is beyond us.

The Trinitarian may say, “Sonship in the case of Jesus Christ involves sameness of nature.” But the thought only leads us into a sea of speculation in which we are utterly lost; for it is God’s nature to be self-existent.* Hence some Trinitarian commentators have confessed that the application of the title to Christ’s nature only leads to inextricable difficulty. Dr. Adam Clarke says, “How can such expressions, *begotten of the Father before all worlds—begotten, not made*, be admitted, and the eternity of Christ’s divine nature be credited?” And again, “If Christ be Son of God as to his divine nature, then the Father is of necessity *prior*, consequently *superior* to him. The phrase *eternal Son* is a positive self-

* “The word Son in the language of men, wheresoever it means a sameness of nature, always means the same specific nature, or a nature of the same kind and species; but it never means the same individual nature, for it always denotes a distinct individual being. Therefore in order to keep this part of the idea of *Sonship*, and to maintain the parallel in this point, if we will have the Son of God to signify one of the same nature with the Father, it must mean one of the same specific nature; that is, a distinct individual Being of the same kind with the Father; and thus we shall be in danger of making two Gods. But it is plain that in order to support the analogy of the name *Son*, we can never make the word *Son* of God to signify one of the same individual nature or essence, because it never signifies so in the language of men; and therefore there is no necessity that it should signify one of the same nature in any sense when applied to Christ.”—Watts’s *Useful and Important Questions*, pp. 37, 38.

contradiction.” God calls Jesus Son, not that we may attempt to determine exactly how God and Christ are related in nature, but that we may receive him with especial love and reverence as our Saviour and Divine Teacher.

St. John (i. 14) calls Christ “God’s only-begotten Son.” But (as Schleusner says), “*μονογενής*, in imitation of the Hebrew *Ihid* signifies one who is beloved above others, peculiarly dear.” “Christ, (says Dr. Parr), is so called six times in the Scriptures: it means peculiarly beloved, like an only child.” In Heb. xi. 17, Isaac is called the only-begotten (or best-beloved) of Abraham; and Abraham had other children, though they were by Hagar and Keturah. And the corresponding word in the Hebrew is applied to David, though he was not an only son. John speaks of all true Christians as begotten of God—John i. 12, 13; and in 1 John iv. 7, and v. 1. Peculiarly beloved by God like an only child,—I do not think any name we can conceive would be dearer to our Lord himself than this!

Job xix. 25—27. “I know that my Redeemer liveth.” Some translators prefer the word Avenger or Vindicator. “The word in the original is, that which in the Mosaic law is often rendered the *blood-avenger*, and also *kinsman*, or *next of kin*. It denotes one whose duty it was to see that justice was, in all cases, done to his nearest relation.” *Wellbeloved*. On this text Mr. Robertson has a sermon in which he remarks, “We must not throw into the words of Job a meaning which Job had not. Reading these

verses some have discovered in them all the Christian doctrine of the second advent—of a resurrection—of the humanity of Christ. This is simply an anachronism. Job was an Arabian emir, not a Christian. All that Job meant was that he knew he had a vindicator in God above : that though his friends had the best of it then, and though worms were preying on his flesh, yet at last God would interfere to prove his innocence. But God has given to us, for our faith to rest on, something more distinct and tangible than He gave to Job. There has been One on earth through whose lips God's voice spoke ; and from whose character was reflected the character of God. A living person manifesting Deity. It is all this added meaning gained from Christ, with which we use these words, 'I know that my Redeemer liveth.' But we must remember that all that was not revealed to Job."

" There are," says Mr. Bickersteth, " three texts often contended for, which the authority of this distinguished professor (Griesbach) precludes my bringing forward as evidence : 1 John v. 7, he believes to be an interpolation ; in Acts xx. 28, he prefers *Kuplou* to *Θeoū* ; and in 1 Tim. iii. 16, he would substitute *δ* for *Θeōs*. But to these three texts, that we may not be drawn into needless disputations, I have simply forborne to refer." As the latter part of this sentence will naturally leave the reader in doubt as to the absolute conclusiveness of the evidence on which Griesbach has acted in the above instances, I must make a few remarks on the subject. On 1 John v. 7, Bishop Lowth says, " I believe there is no one among us in

the least degree conversant with sacred criticism, and having the use of his understanding, who would be willing to contend for the genuineness of the verse.” Dr. Pye Smith says, “That some learned writers have of late professed themselves satisfied of the authenticity of this passage, while they advance nothing but surmises, and conjectures, and mistakes almost incredible in the statement of facts, to counterbalance the weight of evidence on the other side, excites my astonishment and concern. . . . The attempt to set aside the decision of impartial and honest criticism is painfully discreditable No Greek manuscript except three, which are quite modern; no ancient version, except the Latin (vulgate), and that only subsequent to the fifth century: no Greek, Syriac, or Latin Fathers (except a few Latin, beginning with Vigilius of Tapsus in the fifth century), have this addition. Also, internal evidence, from the want of connection, speaks against it.”*

Of Acts xx. 28, Olshausen says, “According to the critical authorities it is not possible to maintain the genuineness of the common reading.” See Dr. Pye Smith.

In regard to 1 Tim. iii. 16, Bishop Marsh says, “This reading Θεός is found a *prima manu* in not a

* Among many able writers on this question of criticism, Porson and Bishop Marsh may be particularly mentioned. Jones in his *Catholic Doctrine of the Trinity*, expresses his belief in the authenticity of verse 7, giving reasons, which, even if the facts were as he supposed them to be, would not bear comparison with the weight of evidence on the other side. His first argument is that St. Jerome upheld the passage, but the Preface in which that Father was regarded as doing this, is now given up as a forgery.

single ancient manuscript in uncial letters, nor in a single ancient version except the Arabic, which is of very little authority.” And Dr. Pye Smith confesses that the evidence is such as to prevent a rational acquiescence in the reading of our Common Version. If, therefore, the reader should not find the “positive assertions that Christ is God so incontrovertible” as to feel that to question this doctrine would be “violating those rules of sound common sense which he must apply to interpret every other classical work,” I do not think the three abandoned texts can be fallen back upon for support.

CHAPTER IV.

INQUIRY INTO THE EVIDENCE THAT CHRIST IS TO BE WORSHIPPED CO-EQUALLY WITH THE FATHER.

“ If different men, in carefully and conscientiously examining the Scriptures should arrive at different conclusions, even on points of the last importance, we trust that God, who alone knows what every man is capable of, will be merciful to him that is in error. We trust that He will pardon the Unitarian, if he be in error, because he has fallen into it from the dread of becoming an Idolator, of giving that glory to another which he conceives to be due to God alone. If the worshipper of Jesus Christ be in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be *revealed* concerning the *nature* of the Son, or *commanded* concerning the *honor* to be given him. Both are actuated by the same principle—the fear of God; and though that principle impels them into different roads, it is our hope and belief that, if they add to their faith charity, they will meet in heaven.”—Bishop Watson’s *Theological Tracts*, Preface, p. xvii., xviii.

AFTER what has already been said we may pass over the language addressed to angels, or Jehovah through them, by Abraham, Jacob, Moses, etc. Indeed there has been no attempt to prove, that Moses and the Patriarchs were conscious of worshipping the second person of the Trinity. Supposing the homage paid in the above instances to amount to worship in the highest sense, still, if Christ appear as an angel, and the angel be worshipped, either as the representative of Jehovah, or as a supernatural being, without the worshipper having any knowledge of Christ as the

second person of the Trinity, I do not see how the worship can be regarded as proffered to him as God, or can be an example to us. But if it be right for us to adore the Lord Jesus co-equally with the eternal Father, we should doubtless find this truth set forth clearly in the New Testament; to which, therefore, we now turn.

And first, as to the meaning of *προσκυνέω*. The great question is, as Mr. Bickersteth says, what is the New Testament usage? "This word in the New Testament," says Schleusner, "particularly denotes, with the head and body bent to shew reverence, and offer civil worship to any one, to salute any one so as to prostrate the body to the ground, and touch it even with the chin; a mode of salutation, which was almost universally adopted by eastern nations." Such is the witness of one of our greatest authorities on New Testament Greek. But Mr. Bickersteth urges that *προσκυνέω* is used fifteen times in reference to Christ, and comparatively so seldom with reference to mere human beings, that it must have with regard to him its most exalted meaning. This argument is very much like the one used in connection with the title "Lord," and I think the reader will perceive, assumes instead of proving the deity of Christ.

But let us have before us the actual occasions on which the term is employed, and I beg the reader to examine them carefully in order to ascertain their true bearing.

I. To Christ.

"Where is he that is born King of the Jews? For we

have seen his star in the east, and are come to *worship* him," Matt. ii. 2. "And, behold, there came a leper and *worshipped* him, saying, Lord, if thou wilt thou canst make me clean," Matt. viii. 2. "While he spake these things unto them, behold, there came a certain ruler, and *worshipped* him, saying, my daughter is even now dead, but come and lay thy hand upon her, and she shall live," Matt. ix. 18. "And when they were come into the ship, the wind ceased. Then they that were in the ship came and *worshipped* him, saying, Of a truth thou art the Son of God." Matt. xiv. 32, 33. "Then came she (the woman of Canaan) and *worshipped* him, saying, Lord, help me," Matt. xv. 25. "Then came to him the mother of Zebedee's children with her sons, *worshipping* him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom," Matt. xx. 20, 21. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and *worshipped* him," Matt. xxviii. 9. "And when they saw him they *worshipped* him, but some doubted," Matt. xxviii. 17. "And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven. And they *worshipped* him and returned to Jerusalem with great joy: and were continually in the Temple, praising and blessing God," Luke xxiv. 51—53. "Jesus said unto him (the man whose sight had been restored), Dost thou believe on the Son of God? . . . And he said, Lord, I believe, and he *worshipped* him," John ix. 35—38. "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God *worship* him," Heb. i. 6. "But when he (the possessed Gadarene), saw Jesus afar off, he ran and *worshipped* him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the most

High God? I adjure thee, by God, that thou torment me not," Mark v. 6, 7. "At the crucifixion They smote him on the head with a reed, and did spit upon him, and bowing on their knees, *worshipped* him," Mark xv. 19.

Now in this collection of texts I find *no trace of such worship as is implied in an ordinary religious service*. When the Magi presented their offerings at Bethlehem to the infant Messiah they accompanied them with the natural attitude of reverence. So the leper prostrated himself when he asked to be made clean, and the ruler when he entreated that his daughter might be raised from the dead; and the Canaanitish woman when she besought help for her sick child; and the blind man whose sight was restored, and who just before, on the question being asked, "What sayest thou of him?" answered, "He is a prophet." So, the mother of Zebedee's children did homage when she asked the places of honor for her sons in the Messiah's kingdom. The apostles shewed their reverence in the same way after the calming of the storm; the women at the sepulchre; and the disciples after the resurrection; and those who were present at the ascension, after their Lord disappeared from their sight. Then we have the quotation from the Psalms in Heb. i. 6, the instance of the Gadarene demoniac, and that of the mockers at the crucifixion. And this is all. Such is the worship offered to Christ in the New Testament—a bowing down, as who would not bow down to one so full of the Father's spirit and the Father's power? Nor can I be surprised that the expression should have been used in reference to Christ with comparative frequency, for not

only is he the great subject of the New Testament, but he is immeasurably above prophets and apostles. Indeed, when I think of the wonderful union existing between him and God, and of the stupendous work of love for millions and millions of souls he came to accomplish; when I recollect the authority, blended with tenderness, there was in his bearing and speech; when I call to mind the manifestations of divine power which attended his footsteps, and the impression his character must have made on all who were not spiritually blind; and when I read of him as in rank above the angels, and as finally sitting at the right hand of the Most High, I am astonished, not at the number, but at the fewness of those who are described as prostrating themselves before him, and I must think that the honor he received during his ministry is as nothing compared with that, which he would have received, had not men been for the most part insensible to the true dignity of his person and office.

II. The passages in which *προσκυνέω* is applied to others than Christ, or the Father, are as follows:—

“ And (Satan) saith unto him, All these things will I give thee, if thou wilt fall down and worship me,” Matt. iv. 9; also Luke iv. 7. “ Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them,” Acts vii. 43. “ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man,” Acts x. 25, 26. “ And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship

devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk," Rev. ix. 20. "And they *worshipped* the dragon which gave power unto the beast: and they *worshipped* the beast, saying, Who is like unto the beast? who is able to make war with him?" Rev. xiii. 4. "And all that dwell upon the earth shall *worship* him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," Rev. xiii. 8. "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to *worship* the first beast, whose deadly wound was healed," Rev. xiii. 12. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not *worship* the image of the beast should be killed," Rev. xiii. 15. "And the third angel followed them, saying with a loud voice, If any man *worship* the beast and his image, and receive his mark in his forehead, or in his hand," Rev. xiv. 9. "And there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which *worshipped* his image," Rev. xvi. 2; also Rev. xx. 4. "And I, John, saw these things and heard them. And when I had heard and seen I fell down to *worship* before the feet of the angel which shewed me these things," Rev. xxii. 8; also Rev. xix. 10. "And there were certain Greeks among them that came up to *worship* at the feast," John xii. 20; also Acts viii. 27, xxiv. 11; Rev. xi. 1. "The servant therefore fell down, and *worshipped* him, saying, Lord, have patience with me, and I will pay thee all," Matt. xviii. 26. "Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and *worship* before thy feet, and to know that I have loved thee," Rev. iii. 9. To these I will venture to add two passages from the Septuagint. "And David said to all the

congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and *worshipped* the Lord and the king," 1 Chron. xxix. 20. "Then the king Nebuchadnezzar fell upon his face, and *worshipped* Daniel, and commanded that they should offer an oblation and sweet odours unto him," Daniel ii. 46.

Thus, *προσκυνέω* was applied to Satan, to idols, to angels, to an apostle, to a king, etc. ;* and in the Septuagint to David (with God) and to Daniel. That in the cases of the angel and of Peter the worship was refused, is not unnatural, if we consider that the angel was a mere instrument, and the homage seemed offered to himself rather than to him whom he represented, and that Cornelius was a devout man, respecting whom Peter had received a Heavenly vision. The offering of worship is not the less a sign that such tributes of reverence were paid to others as well as God.

III.—In regard to the passages in which *προσκυνέω* is applied to the Father, it will be observed that many of them refer to such worship as was offered in *temple services*; and the Father is specified as the Being to whom the *true* worshippers offer their worship, *i. e.*, worship in the highest sense, such as we offer in our public and private devotions.

"Then saith Jésus unto him, Get thee hence, Satan; for it is written, Thou shalt *worship* the Lord thy God, and Him only

* Mr. Bickersteth thinks it was because the parable in Matt. xviii. is typical of God's dealings with man that the word *worship* was used in reference to the king. For the same reason, why was not the title *God* used instead of king? in other words, why was there any parable at all, and not direct teaching?

shalt thou serve," Matt. iv. 10; also Luke iv. 8. "Our fathers *worshipped* in this mountain; and ye say that in Jerusalem is the place where men ought to *worship*. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, *worship* the Father. Ye *worship* ye know not what; we know what we *worship*, for salvation is of the Jews. But the hour cometh, and now is, when the true *worshippers* shall *worship* the Father in spirit and in truth: for the Father seeketh such to *worship* Him. God is a spirit: and they that *worship* Him must *worship* Him in spirit and in truth," John iv. 20—24. "And so falling down on his face he will *worship* God, and report that God is in you of a truth," 1 Cor. xiv. 25. "The four and twenty elders fall down before Him that sat on the throne, and *worship* Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things, and for Thy pleasure they are and were created," Rev. iv. 10, 11; also v. 11. "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and *worshipped* God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen," Rev. vii. 11, 12. "And the four and twenty elders fell upon their faces, and *worshipped* God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned," Rev. xi. 16, 17. "Saying, with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and *worship* Him that made Heaven and earth, and the sea, and the fountains of waters," Rev. xiv. 7. "Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy; for all nations shall come and *wor-*

ship before Thee; for Thy judgments are made manifest," Rev. xv. 4. "And the four and twenty elders, and the four beasts fell down and *worshipped* God that sat on the throne, saying, Amen; Alleluia," Rev. xix. 4. "And I fell at his feet to *worship* him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: *worship* God, for the testimony of Jesus is the spirit of prophecy," Rev. xix. 10; also xxii. 9.

There is another Greek verb to which our attention is particularly directed, *ἐπικαλέομαι*, to call upon; but after what has been said, I think it will be evident to the reader in what sense the term was employed in reference to Christ, just as the occasions on which it was employed with reference to God, shew in what sense, or rather senses, it was used in regard to Him. As Professor Norton observes, "the word does not properly and directly denote religious invocation. Its primary meaning is to call, or to call upon any one; in a secondary meaning to call on one for help." It is scarcely necessary to add, that the word rendered *name* is not unfrequently pleonastic. "Billroth, a critic highly esteemed for his orthodoxy, and honored with a place in the *Biblical Cabinet* (Edin., 1837, vol. i., p. 36), pronounces the following decision, which is in accordance with the judgment of Hammond and a host of the most celebrated commentators: 'Ἐπικαλεῖσθαι τὸ ὄνομα τοῦ Κυρίου, to call on the name of the Lord, is a form of expression borrowed from the Hebrew, and is used to denote, not an individual act of calling upon God, but in general, a life of reverence to God, or of true religion; and so the words, which originally referred

merely to the external act, are used both in the Jewish, and still more decidedly in the Christian Scriptures.”*

Mr. Bickersteth says that Christ inculcated prayer to himself. Our Lord’s words to the woman of Samaria are quoted. “If thou knewst the gift of God, and who it is that saith to thee give me to drink, thou wouldest have asked of him, and he would have given thee living water,” John iv. 10. And, “Come unto me all ye that labor,” etc., Matt. xi. 28. But does not every Christian go to Christ for rest in weariness of spirit, and for the water of life? Surely, however, this is not equivalent to giving him, in the Book of Common Prayer, an equal place with the Supreme God, the Father.

The two benedictions next referred to, 1 Thess. iii. 11, and 2 Thess. ii. 16, express “a devout wish for the aid and direction of God and Jesus, but guard against the supposition of their equality, by giving to one of them only that title which belongs to the supreme Deity alone, God the Father.” Again, St. Paul writes that “at (or rather *in ēv*) the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord.” May God hasten the day when this blessed promise shall be fulfilled; but it is not to be forgotten that we are to bow in the name of Jesus because, as the apostle expressly states, God hath *highly exalted him*, and *given* him a name which is above every name; and, moreover, let us not forget that, in the Apostle’s own words, “every tongue

* Yates’s *Vindication*, 4th edition, p. 230.

should confess that Jesus Christ is Lord, *to the glory of God the Father*,” Phil. ii. 9, 11. Would, then, the impression be conveyed that Christ and the Father are coequally God? In like manner in the grand description in the Apocalypse of the glory and honor ascribed to God and to Jesus—to every word of which I hope my Trinitarian brethren will believe that I respond with my whole soul—the distinction between the two is marked; one is God “who sitteth upon the Throne,” the other is “the Lamb who stands between the Throne and the elders;* and he came and took the book out of the right hand of Him that sat upon the Throne.” In one passage, indeed, the throne of God and of the Lamb is mentioned (xxii. 3), but in chap. iii. 21 we read, “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.”

But I beg the reader to endeavour to picture to himself the whole grand scene represented in Rev. v.: The Lord God Almighty is sitting on the throne, and in His right hand has a book, sealed with seven seals, The question is asked in a loud voice by an angel, “Who is worthy to open the Book?” No man in

* “In the midst of the throne, etc.:” the Seer beholds Christ in the midst of the throne, with the four beasts and in the midst of the elders. The form of expression is Hebraistic; see Ewald’s *Gr.*, § 217, 9. The meaning is, that Christ stood in the space between the throne (with the four beasts) and the elders. “In the innermost part of the circle,” remarks Bengel, “was the throne with the holy creatures (inseparable from it), and in a wider circle were the elders. But the Lamb was between, as the Mediator between God and man. The elders are a selection, and represent in a sense the whole of mankind;” more properly the whole church. Hengstenberg on the *Book of Revelation*, vol. i., p. 233, 234.

Heaven nor in earth, nor under the earth, is able either to open it or look on it. But the Lamb comes forward, and takes the book out of the right hand of Him that sits upon the throne. The four beasts and the twenty-four elders fall down before the Lamb, and with their harps and golden vials sing a new song, the burden of which is, that he is worthy to take the Book and to open the seals, as having by his blood redeemed men to God, and made them unto God kings and priests. Then great glory is ascribed to the Lamb, and blessing and honor, and glory and praise are ascribed to Him that sitteth on the throne, and unto the Lamb. Last of all, the four-and-twenty elders fall down and worship Him that liveth for ever and ever. Now would it be supposed from all these circumstances, taken together, that the Lamb who was worthy to take the Book was himself coëqual, and coëqually to be adored with Him who sat upon the throne?

With regard to the instance of Stephen, remember that he had a vision of Christ, as standing at the right hand of God. Thus beholding him for whom he was offering up his life, how natural the exclamation “Lord Jesus receive my spirit;” then the martyr knelt down and, we believe, prayed to Him who sat on the throne, Lord, lay not this sin to their charge. In the language used, the latter word translated *Lord* would probably correspond to *Jehovah*. Coleridge says that “Christ was visually present to Stephen; his invocation, therefore, was not perforce an act of religious adoration, an acknowledgment of Christ’s Deity.” Not only might any Unitarian use Stephen’s

very words in similar circumstances, but we have it on record that Michael Servetus, a martyr for his belief that Jesus was not the Supreme God, often exclaimed on his way to the stake, "O God, save my soul! O Jesus, Son of the eternal God, have mercy upon me!"

Thus, the instances adduced of prayer to Christ are not of a kind to shew that he was regarded as the object of supreme worship, or that he was worshipped in the regular religious services of the church. No, where do we find such language as this, "Come let us go to the house of Jesus, to worship in his sanctuary," "Neglect not the assembling of yourselves together, to pray to God the Father and to God the Son;" but we find such petitions and ejaculations as the following, "Lord save us, or we perish!" "Come, lay thy hand upon her and she shall live;" "Thou Son of David, have mercy upon me;" "Even so, come, Lord Jesus."

And this leads me to remark that there is in the Greek another word, *λαρπεῖω* I serve, used frequently in the sense of religious services, such as those in which we engage in places of worship on the Lord's day. Two or three examples will suffice, "Therefore are they before the throne of God, and *serve* Him day and night *in His temple*," Rev. vii. 15. "Which (the tabernacle) was a figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did *the service perfect* as pertaining to the conscience," Heb. ix. 9. "After the way which they call heresy, so *worship* I the God of my Fathers," Acts xxiv. 14. "Thou shalt worship the

Lord thy God, and Him only shalt thou *serve*,” Matt. iv. 10. Now this word $\lambda\alpha\tau\rho\epsilon\nu\omega$ occurs on twenty-one occasions in the New Testament, and on no occasion in reference to Christ.*

But it is time we should ask ourselves whether our Saviour gives us no plain precepts on this important subject—whether it is the fact that he leaves us, in a great measure, to form our opinion from a careful discrimination of the exact meaning and application of two or three Greek verbs? Not only does he declare that the true worshippers shall worship *the Father*, in spirit and in truth, but he also, on various occasions, directs his disciples to pray to *the Father*: “When thou prayest, enter into thy closet, and when thou hast shut the door pray to *thy Father*,” Matt. vi. 6. A little further on we read, “After this manner therefore pray ye, “*Our Father, which art in Heaven.*” On one occasion, as he was praying in a certain place, one of his disciples said to him, when he had ceased, “Lord, teach us to pray, as John also taught his disciples,” and he said unto them, “When ye pray, say *Our Father, which art in Heaven,*” Luke xi. 1, 2. He adds, in the 13th verse, “If ye, then, being evil, know how to give good gifts unto your children, how much more shall your *heavenly Father* give the *Holy Spirit to them that ask Him.*” On the evening before his crucifixion he said, “In that day (the time when he should be risen and glorified) ye shall *ask me nothing.* Verily, verily, I say unto you, whatsoever

* Dr. P. Smith thinks $\lambda\alpha\tau\rho\epsilon\nu\omega$ “by no means the highest verb of adoration;” at all events, it is sometimes applied to *public religious services.*

ye shall ask *the Father in my name*, He will give it you," John xvi. 23. And again, "At that day ye shall ask in my name, and I say not unto you that I will *pray the Father for you*, for *the Father Himself loveth you*, because ye have loved me," etc., 26, 27. Nor are we left to Christ's teachings alone, we have also his example. Most of his prayers were uttered apart, alone; but not a few were offered in the presence of his disciples, and have been recorded in the Gospels, and they are addressed expressly to the Father. The title "God" is, I believe, used only once, and then in a quotation from the Psalms.* "I thank Thee, *O Father*, Lord of Heaven and earth; even so, *Father*, for so it seemed good in Thy sight." " *Father*, I thank Thee that Thou hast heard me, and I know that Thou hearest me always." " *Father*, the hour is come." "*Holy Father*, keep through Thine own name those whom Thou hast given me." "*O righteous Father*, the world hath not known Thee." "*O my Father*, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt." " *Father*, forgive them, for they know not what they do." " *Father*, into Thy hands I commend my spirit." Compare this language with the declaration that the true worshippers are they that worship the *Father*.

"If," says Origen, "we understand what prayer is, it will appear that it is never to be offered to any originated being, not to Christ himself, but only to the God and Father of all, to whom our Saviour himself prayed and taught us to pray. For when his disciples asked him, Teach us to pray, he did not teach

* Dr. Lant Carpenter.

them to pray to himself, but to the Father. Conformably to what he said, *Why callest thou me good? there is none good except one, God, the Father*, how could he say otherwise than ‘Why dost thou pray to me? Prayer, as ye learn from the Holy Scriptures, is to be offered to the Father only, to whom I myself pray.’ Elsewhere he says “We may supplicate the Logos himself, and make requests to him, and give thanks and pray, provided we be able to distinguish between prayer, properly speaking, and prayer in a looser sense.”

In another passage he represents Christians as offering their prayers through Christ, as a high Priest, to the God over all, to his God and our God, the requests being made to the Son in order to be offered by him to the Supreme Being.*

And if we enquire what was the conduct of the apostles after our Lord’s ascension, we find such passages as the following: “Now, the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify *God, even the Father* (or, as in other places, *the God and Father*) of our Lord Jesus Christ,” Rom. xv. 5, 6. And in ver. 30, St. Paul says, “Now, I beseech you, brethren, by the Lord Jesus Christ, and by the love of the spirit,” the love which is the fruit of the spirit, or, our spiritual love for each other, “that ye strive together with me in your prayers to God for me.” He represents the true believers (Phil. iii. 3) as worshipping God in the spirit, and *rejoicing in Christ*

* Quoted in Norton’s *Statement of Reasons*.

Jesus. In the same epistle (iv. 6) he gives this explicit direction "Be careful (*i. e.*, anxiously careful) for nothing; but in *everything*, by prayer and supplication, with thanksgiving, let your requests (or desires) "be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."* And in Acts iv., it is written, "They lifted up their voice to God with one accord, and said, Lord, Thou art God, who hast made Heaven and earth, and the sea and all that in them is; who, by the mouth of Thy servant David, hast said, etc. . . . grant unto Thy servants, that with all boldness, they may speak Thy word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus," 24, 25, 30. Here Jehovah and the Father are identified; spiritual gifts are besought, not of the Holy Spirit, but of the Father of the holy child Jesus; and it is asked not of Jesus that he would perform miracles, but of the Father, that He would perform them in His Son's name.*

The doctrine that our worship should be offered to the Father as the Supreme Being, is not inconsistent with ejaculations or hymns to Christ. "For anything we can perceive," says Norton, "God might have committed the immediate government of our world,

* See also Luke xxiv. 53; Acts ii. 47; xvi. 25; Eph. ii. 18; iii. 14. "For this cause I *bow my knee* unto the Father of our Lord Jesus Christ," ver. 20. "Giving thanks always for all things, unto God, even the Father, in the name of our Lord Jesus Christ," Col. i. 3, 12; iii. 17; James iii. 9; 1 Pet. i. 17; Rev. xxii. 8, 9.
—*Dr. Lant Carpenter.*

of this little particle of the universe, or the immediate superintendence of the Christian Church, to some minister of His power. Such a being might thus have become an object of prayer. Nay, in consistency with all we know of the character of God, there might have been an intercourse, very different from what now exists, between the visible and the invisible worlds. The spirits of our departed friends might have become our guardian angels, with power to confer benefits and to answer our petitions. Prayers, then, might have been addressed to them. If, therefore, it were to appear that God has revealed to us that Christ is an object of prayer, as was believed by Socinus and his followers, this would afford no reason for concluding that Christ is God." During my childhood I was accustomed to repeat every evening the following sweet versicle learnt from the lips of Unitarian parents :—

" Gentle Jesus, meek and mild,
Look upon a little child ;
Suffer me to come to thee,
Pity my simplicity."

Nor was I conscious of departing from his own teaching respecting the worship of the Father, to whom, what I regarded as my *prayers*, were offered up. I ought, however, to say that some Unitarians conscientiously adhere to the letter of that passage in which we read, "Henceforth ye shall ask me nothing." I respect their motives, though their interpretation seems to me too strictly literal. If we believe in the Saviour's living presence as Head of the Church, there are frequent occasions when an

ejaculation or a hymn seems the natural expression of the disciple's heart, and is not inconsistent with the Scripture teachings as to the proper Object of supreme worship.

And now one word as to the practical bearing of this subject. I know not how it may be with others, but for myself I must say that the unity of God in substance and in person seems to me, as Channing so powerfully maintains, most favorable to piety. The indistinct and confused impression of the Divine Being, left on my mind by Mr. Bickersteth's Treatise, I cannot but feel to be a painful contrast to the simple teaching of the Gospel, and tending to lead us on the one hand so to think of God as Three, as not to be able to realize that He is One, and on the other hand, so to think of Him as One, as not to be able to realize that He is Three. When we ask our Trinitarian brethren on what principle they make their selection when they worship the Father, the Son, and the Holy Spirit separately, the answer is, we are guided by the nature of our petitions. But for myself, since the Father is our Redeemer through Christ, and our Sanctifier through the Holy Spirit, I know not how we can find ourselves in any circumstances, in which it is not most fitting that we should make our cry to Him, and call upon His hallowed name. In proof that I do not overstate the perplexity in which the Trinitarian Christian may find himself, I will conclude this branch of my subject with an extract from Dr. Newman's *History of the Arians*: "To say that in the unity of the Godhead there are

three persons, when I know not what I mean by three persons, is to say, 'I know not what.' Is this to 'satisfy the thoughts of perplexed inquirers?' Will it satisfy my own? Besides, it is certain men do attach ideas to these words. Yet, if we are unable to 'conceive a sense of the word person such as to be more than a mere character, yet less than an individual being,' and if, nevertheless, the true notion lies between these extremes, either one of which is heresy, then it is past dispute, that in so far as we form any idea of the divine persons at all, we form an heretical one. It is alarming to trace this thought in its bearings on devotion. 'Oh! holy, blessed, and glorious Trinity! three persons and one God!' When my mind has gone forth to these several objects of worship in its most intense exercises, have I not regarded them as Beings? or, if I have forced myself to the reflection that God is but one, have I not immediately found myself entangled with the opposite conception of three several aspects of this One? Alas! that my most ardent devotion should have an heretical basis! I cannot, then, rest in the supposition that the proper idea of a divine person is unattainable. My thoughts will busy themselves with the object of my worship: and oftentimes then most, when devotion is most alive. It is agonizing to think that that is the time when I am most an heretic; if heresy be that foul and impious thing, I have represented it, and now much more must represent it. Great God! most impious when I would be most devout!**

* Barling's *Review of Trinitarianism*, pp. 120, 121.

CHAPTER V.

INQUIRY INTO THE EVIDENCE IN SUPPORT OF THE DOCTRINE THAT THE HOLY SPIRIT IS A PERSON, AND ENTITLED TO WORSHIP IN PARITY WITH THE FATHER.

“Thou knowest how much I am afraid of speaking one word which may be construed into a neglect of Thy blessed Spirit, from whom I hope I am daily receiving happy influences of light and strength.”—*Watts.*

THE doctrine of the Spirit is involved in the Fatherhood of God. If there be no union and communication between our Heavenly Father’s spirit and ours, the title Father, that name of infinite love, is a dead letter. Most precious, therefore, to the Christian is the promise of the Holy Spirit. Without such divine help, how could we become children of God in character, or fit for the communion of the blessed in Heaven?

In the Scriptures the term Holy Spirit is applied both to God and His spiritual gifts or influence. In this twofold use of the phrase Mr. Bickersteth and I are agreed. The difference between us is this, that he believes there is proof in the Old and New Testaments of a separate personal *God the Spirit*, whereas it seems to me, that where the Holy Spirit is not an influence or gift, it is another name for the Father Himself in communication with the spirits of men, or in His operations in the world.

Four passages are alleged as evidence of a personal distinction between the Father and the Holy Spirit as God. First, at Christ's baptism, the descending Spirit, it is said, was different both from the approving Father and the baptized Saviour. But the dove-like appearance was only an emblem, and surely that which it represented had its source in Him from whom the voice proceeded, "This is my beloved Son in whom I am well pleased." Peter speaks of Jesus as "a man approved of God by miracles, and wonders, and signs, which God did by him." In one part of the New Testament it is written that the Holy Spirit was *given to Christ without measure*; in another, that the Father *dwelt in him*. In Acts x. 38, we read that "God anointed Jesus with the Holy Spirit and with power, who went about doing good and healing all that were oppressed of the devil;" in St. John's gospel it is written again and again that the miracles of Jesus were wrought by the Father—"The Father that dwelleth in me, He doeth the works." Further, we are taught by our Lord himself that our Heavenly Father will grant His Spirit to them that ask Him. And when the apostles were waiting for the advent of the Spirit after the ascension, they are described as waiting, not for God the Holy Ghost, but for *the promise of the Father*.

What has been said of the dove-like emblem is applicable also to the cloven tongues of fire on the day of Pentecost. No one will contend that they were actually the third person of the Trinity; they were the symbol of a divine process in the souls of the disciples, and were not less appropriate, if the Father

were giving His Holy Spirit to them that asked Him than they would have been if the influence proceeded from the Holy Ghost as God.

With regard to the next argument, the baptismal commission, it is, as I have already stated, a proof that the Holy Spirit has an essential part in Christianity, but the question of personality is left open altogether. And the benediction in 2 Cor. xiii. 14, seems to exclude the idea of the Spirit's personality, for we cannot say the communion or fellowship of *a person*; the preposition *with* is always used in such instances; but we read of the communion of the body and of the blood of Christ. And the inquiry may well suggest itself whether if the Spirit were a person in the Godhead his name would be so *generally* omitted in the Apostolic benedictions, in which God the Father and Jesus Christ are frequently associated?

In the next passage in which Mr. Bickersteth thinks the sanctifying Spirit is represented as a distinct person, the apostle's words are, "Through sanctification of the Spirit," (1 Pet. i. 2), and, I believe, have their true explanation in Mr. Jowett's comment on them in 2 Thes. ii. 13, where also they occur. He says, "The phrase *ἐν ἀγιασμῷ Πνεύματος καὶ πλοτεὶ ἀληθεῖας* expresses not the instrument by which God works, but the state into which He transforms those whom He chooses;" but otherwise, why should not the sanctification of the Spirit be by the Spirit of the Father, just as elsewhere God is said to accomplish His purpose by His will, or by His hand?

The last evidence adduced under this head is the benediction in the Book of Revelation, in which are

named, He who was, and is, and is to come, and the seven spirits, which are before His throne, and Jesus Christ, the faithful witness. Here Mr. Bickersteth maintains that the seven spirits are the Holy Spirit, and that as they are mentioned separately from the Father they must form a distinct being. Looking, however, at the context, a simple interpretation appears to me far more suitable than the complicated and elaborate one suggested: the seven spirits are the angels or messengers of the seven churches of Asia, and as such endowed with God's Spirit; and they are mentioned in the benediction because it is hoped that through them the divine grace and peace will come. For a similar reason reference is made to Jesus Christ, the faithful witness, the first-begotten of the dead, the Prince of the kings of the earth, *i. e.*, the head of God's kingdom.

And now let us turn to the opposite view of this subject, viz. that the term Holy Spirit is often equivalent to the Father Himself. First, if the Holy Spirit were a distinct personal God, should we not find the title "God the Spirit," instead of the one with which we are so familiar, *the Spirit of God*? Nowhere in the Old or New Testament does the phrase "God the Holy Spirit" occur, though it has been found necessary for the expression of Trinitarian opinion. The phrase "Spirit of God" is used interchangeably with "Holy Spirit;" *e. g.*, at the baptism of Christ, Matthew says, "The Spirit of God descended;" Mark, "The Spirit;" and Luke, "The Holy Spirit."

2. The Spirit of God is likened to the spirit of

man, which we do not regard as a second person in the man himself. "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, (*οὐδείς*, no one), but the Spirit of God," 1 Cor. ii. 11. As the phrase, "the spirit of a man," is used for the man himself, so in a large number of instances the phrase "Spirit of God" is evidently used for God Himself. Compare the following;

I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours. 1 Cor. xvi. 17, 18. Brethren the grace of our Lord Jesus Christ be with your spirit.—

Gal. vi. 18.

Who hath directed the Spirit of the Lord, or being His counsellor hath taught him?—Isaiah, xl. 13. O Thou that art named the house of Jacob, is the Spirit of the Lord straitened? are these His doings?—Micah. ii. 7.

In Isaiah lix. 1, the same idea is conveyed by the words "The Lord's hand is not shortened that it cannot save."

Accordingly, while in 1 Cor. vi. 19, we read, "Know ye not that your body is the *temple of the Holy Spirit* which is in you?" we read in the 3rd chap. of the same epistle, 16th ver., "Know ye not that ye are the temple of God, and that the *Spirit of God dwelleth in you?*" If in Isaiah lxiii. 10, it is written, "They rebelled and vexed *His Holy Spirit*," the Psalmist says (Psalm lxxviii. 56), "They tempted and provoked *the most high God*."

The most important feature of Hebrew poetry is called parallelism, by which a period is divided into "members which as it were balance each other by thought corresponding to thought in repetition, in amplification, in reply, or in contrast."* This is a not unfrequent cause of the use of the word Spirit and other words instead of God Himself, especially where the second clause of a parallelism is a repetition of the sense of the first; *e.g.*, "By the word of the Lord were the Heavens made, and all the host of them by the breath of His mouth," Psalm xxxiii. 6. This corresponds to the sublime declaration, "He spake and it was done, He commanded and it stood fast," Psalm xxxiii. 9. Sometimes it is said God works by His power, His understanding, etc. For the sake of variety in expression, "Thy Spirit" is employed instead of "Thee" in the Book of Common Prayer.

"The Lord be with you.

Answer: And with thy spirit."

So the Psalmist sings, "Whither shall I go from *Thy Spirit*, or whither shall I flee from *Thy presence*?" Psalm cxxxix. 7.

3. In the Gospel of St. Matthew the very same thing is attributed to the Father, which is ascribed by St. Luke to the Holy Ghost.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that

And when they bring you unto the synagogues, and unto Magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for *the*

* Noyes.

speak, but the *Spirit of your Father* which speaketh in you. *Holy Ghost* shall teach you in the same hour what ye ought to say.—Luke xii. 11, 12.

4. St. Matthew uses the expression, “The Spirit of God,” in a connexion in which St. Luke has “Finger of God.”

But if I cast out devils by *the Spirit of God*, then the kingdom of God is come unto you.—Matt. xii. 28. But if I with *the finger of God* cast out devils, no doubt the kingdom of God is come upon you.—Luke xi. 20.

In like manner while the law received by Moses on Sinai is declared to be written by the “*Finger of God*,” the apostle Paul in borrowing the image to apply it to Christians, says, “Written not with ink, but with the *Spirit of the living God*, not in tables of stone, but in fleshy tables of the heart,” 2 Cor. iii. 3.

5. The evangelist Luke has the following twofold mode of expressing the same event.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be *endued with power from on high*.—Luke xxiv. 49.

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be *baptized with the Holy Ghost* not many days hence.—Acts i. 4, 5.

6. In both the following instances the reference is to miracles, yet in one the Holy Spirit is referred to

as the source, and in the other they are described as the works of the Father.

And we are His witnesses of these things; and so is also the Holy Spirit, whom God hath given to them that obey Him.—Acts v. 32.

The works that I do in my Father's name, they bear witness of me.—John x. 25.

7. Is the Spirit *Sanctifier* and the *Spirit of truth*, and does it *Guide us into all truth*? Hear the words of Jesus, “Holy Father sanctify them through Thy truth; as Thou hast sent me into the world, even so have I also sent them into the world, and for their sakes I sanctify myself that they also might be sanctified through the truth,” John xvii. 17—19.

8. Is it by the Spirit that we are *led to Christ*? “No man can come unto me, except the *Father* who hath sent me *draw him*,” John vi. 44. And again, “No man can come unto me except it were *given him of my Father*,” John vi. 65.

PROPERTIES AND ACTIONS ASCRIBED TO THE SPIRIT.

Mr. Bickersteth next maintains that such *properties and actions* are ascribed to the Spirit as prove independent and intelligent personality. In giving evidence in favor of this view, he has, in the fulness of his own faith, made statements which may perhaps mislead the reader. In pp. 98, 99, we are told “*He*, the Holy Spirit, creates and gives life, *He* strives with the ungodly, *He*, etc., etc.” Now the original Greek word for Spirit is neuter, and is associated with a neuter pronoun, when that part of speech is necessary, excepting where a new name of another gender is

used, as *Comforter*. For instance, when in John xiv. 17, the personification is dropped at the words “Spirit of truth,” the neuter pronoun is immediately resumed. Our Common Version has “whom the world cannot receive because it seeth *him* not, neither knoweth *him*, for *he* dwelleth in you,” etc. ; but the proper translation is “the spirit of truth, *which* (δ) the world cannot receive because it seeth *it* (αὐτὸ) not, neither knoweth *it* (αὐτὸ), but ye know *it* (αὐτὸ).” Where a verb is used without an expressed pronoun, the pronoun understood naturally agrees in gender with the noun which it represents ; accordingly, Jowett translates Rom. viii. 27, “And he that searcheth the hearts knoweth what is the mind of the Spirit, that *it* maketh intercession for the saints according to the will of God.” And 1 Cor. xii. 11, would be correctly rendered “All these worketh that one and the self-same Spirit, dividing to every man severally as *it* will.” Mr. Bickersteth has given an instance, Eph. i. 14, in which the masculine pronoun δς occurs, but δς cannot agree with *πνεῦμα*, for the simple reason that one is masculine and the other neuter. Greek syntax allows us no alternative but either to understand Christ by δς, or to read δ (which) according to the Alexandrine and some other uncial manuscripts, or to follow the suggestion of Alford, who says “δς not for a moment to be referred to Christ, nor to be insisted on as agreeing with the understood gender of the personal *πνεῦμα*, but is a relative, agreeing in gender with the subject of the relative clause” (earnest). Nor can I assent to the criticism on John xvi. 13, “when he, the Spirit (ἐκεῖνος το *Πνεῦμα*) of truth, is come he

will guide you, and so continually in this context, where it might be rendered *this person the Spirit*." The phrase in the original is *ἐκεῖνος, τῷ πνεῦμα τῆς ἀληθείας* (this, the spirit of truth). If any word be substituted after the word *this*, it must be *Comforter*, with which it obviously agrees. But the common translation is perfectly correct, for, though *ἐκεῖνος* literally means *this*, it is also used for an emphatic *He*. But the reader must not infer that *ἐκεῖνος* is used continually in the context where *he* is found in the translation. Supposing the word *this* to be preferred, and *Comforter* understood, the passage will be as follows:—(ver. 7) If I go not away the Comforter will not come unto you, but if I depart I will send him unto you; (ver. 8) And when this (Comforter) is come he will reprove the world, etc.; (ver. 13) Howbeit, when this (Comforter), the Spirit of truth, is come, (he) will guide you into all truth, for (he) will not speak of himself, but whatsoever (he) shall hear that shall (he) speak, and (he) will shew you things to come; (ver. 14) This (Comforter) will glorify me.

The doctrine of the personality of the Holy Spirit rests in reality on the fact that *sometimes* it is personified; it is said to strive, to will, to be grieved to bear witness, to intercede, to cry, to speak, to comfort. I say *sometimes*, and in this word lies, as it seems to me, a very powerful argument, for it is much more probable that an influence or gift should be personified than that a person should be spoken of as a thing. "We must also consider that it was the frequent custom among the Jewish writers and the

oriental nations, not only in their oratorical or poetical works, but even in their common phraseology, to speak of powers and qualities under personal characters.”* The mountains are said to see, to tremble, to skip like rams, and to sing ; the sea to behold, to speak, to fly, and to lift up its hands ; the earth to listen, to fear, to be silent ; trees to clap their hands and break forth into singing ; the stone to cry out of the wall, and the beam out of the timber to answer it.† I remark, further, that if the Holy Spirit be God Himself in communication with the soul, there is in the present case peculiar propriety in the language of personification. Who can regard the life-giving spirit as a *mere thing*, or separate it from the living Father, from whom it proceeds ? It speaks because He speaks through it ; it wills because by it He wills in us both to will and to do ; it grieves because He is grieved at our rejection of it ; it is loving and lovely because it is the most blessed gift of His love ; it intercedes,

“ For He, the Spirit gives by which we pray,
Our unassisted heart is barren clay.”

It may be urged, however, that by our Lord himself

* Watts’s *Works*, quarto edition, vol. vi., p. 478.

† I need not say there is no force in such questions as, “ Can you speak of the mind of an effusion ” (*Rock of Ages*, p. 100), which mix up figurative and non-figurative language in a manner that would render all personification absurd. One might as well ask, “ Can we speak of the ears of a stone, or the hands of the sea ? ” The meaning of the passage referred to in Rom. viii. 27, is, I cannot doubt, that when God gives us a spirit of devotion which can express itself only in groans and sighs, He understands its purport, and will answer the unuttered intercession for the saints.

the personification of the Spirit as the Comforter is carried out with especial fulness. So also is the personification of Charity by St. Paul, and of Wisdom by Solomon. She is declared to have builded her house, furnished her table, mingled her wine, sent forth her maidens to invite her guests; and from the high places, from the gates, the entrance of the city, to utter her voice, proclaim her warnings, offer her instructions, and pronounce her benedictions on those who will hear, and her reproofs against those who reject her offers and despise her counsels.* Still, it must be admitted that here is the main strength of the Trinitarian argument on our present subject.

At the end of that most wonderful parting address, in which the spirit is especially personified, and which now for so many centuries has been the chief strength and solace of the troubled heart, our Lord says, "These things I have spoken in *proverbs*" (or parables), *i. e.*, in figurative language, John xvi. 25. He was going away; the disciples were overwhelmed with sorrow; but they were to receive from on high a presence and a power, which would be even more to them than to have him still with them in the body. What name should he give to that, which was to be instead of himself and more? As they wept at the thought of his departure, what could he say but that which he did say, "I will send you another Comforter?"

Again, it is to be borne in mind that the Comforter was to be *sent*, was not to speak *of* or *from himself*, but whatsoever he should hear, and it is said of him,

* Ware.

“I will pray *the Father*, and He shall *give* you another Comforter.” Elsewhere we read, “whom the Father will *send in my name*,” and “whom I will *send unto you from the Father*, even the spirit of truth, *which proceedeth from the Father*.”

And now let us turn to the fulfilment of the promise. Our Lord has been crucified and has risen from the dead. Does he make reference to the advent of the Spirit? Yes, but not in the same terms as when his followers were bowed down in grief and despair. His words are, “Tarry ye here in the city of Jerusalem”—not until *God the Holy Ghost* comes upon you—but, “until ye be endued with *power* from on high.” The epithet *comforter* is used no more, the figure is entirely laid aside, and another is employed, viz., that of baptism. The risen Saviour “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me; for John truly baptized with water, but ye shall be baptized with the Holy Spirit not many days hence,” Acts i. 4, 5. A little more waiting, and the day of Pentecost arrives, and this is the evangelist’s own description of what took place, “And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them *cloven tongues* like as of fire, and it sat upon each of them. And they were all *filled* with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance,” Acts ii. 2, 3, 4. Such is the fulfilment of the promise of the Comforter. Is there anything

about the coming of a person? On the contrary, hear what Peter says, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will *pour out* of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will *pour out* in those days of my Spirit; and they shall prophesy," Acts ii. 16, 17, 18. Again, "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having *received of the Father the promise of the Holy Spirit*, he hath *shed forth this which ye now see and hear*," 32, 33. Will it be argued that God the Holy Ghost did not himself personally come into the disciples, but poured his gifts and influence into them? Let us see whether this theory is consistent with the facts. Did Peter say, "This hath God the Holy Ghost sent?" No, but "*Jesus, raised up by God, and exalted to His right hand, having received of the Father the promise of the Holy Spirit, hath shed forth that which ye now see and hear*." Further, was it to the Holy Spirit that the assembled Christians offered up their gratitude and praise? No, Peter said, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And when awakened consciences asked, "What shall we do," the answer was, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the *gift* of the Holy Spirit :" and there

was much gladness of heart, and praising of God, and the disciples continued daily with one accord in the temple. Here, indeed, is something strange and unaccountable upon the orthodox hypothesis. The Holy Spirit is said to be a personal God, co-equal and co-eternal with the Father and the Son, and yet Jesus says—not, I will pray God the Holy Spirit to come to you—but, “I will *pray the Father*, and He shall *give you* another Comforter.” And after the day of Pentecost, instead of the Holy Spirit being represented as having come personally, it is said to have *been shed by Christ*, who had received the promise of the Father, to whom is given the glory. Thus the prayer that the third person of the Trinity should come, is made by the second to the first; and for the coming of the third person, acknowledgment is made to the second as the instrument of the first, and there is no prayer or acknowledgment at all to the third person himself.

Against the doctrine of the personality of the Spirit it has been objected that the Spirit is said to be “*poured out*” and “*shed*,” that holy men are described as *filled with it*, and that it is spoken of as “*given without measure*,” all which language is unsuitable to the idea of a person. In answer to this Mr. Bickersteth says, that “in such instances the operations, gifts, influences of the Spirit are denoted, and not the Spirit himself;” but it is to be observed, that here we have an instance in which the promise was expressly that the *Comforter should come*, the Holy Spirit in its most personified form, and yet at its actual advent we find the terms *poured out, shed,*

and *baptized*, and in John's account of the appearance of our Lord to his disciples after the resurrection, we have these remarkable words, "Jesus said to them again, Peace be unto you ; as my Father hath sent me, even so send I you ; and when he had said this he *breathed on them*, and saith unto them, Receive ye the Holy Spirit," John xx. 21, 22.

THE RELIGIOUS WORSHIP OF THE HOLY SPIRIT.

Mr. Bickersteth goes on to maintain that the Spirit of God is revealed in Scripture as the object of religious worship "in parity with the Father and the Son." The first proof is this ; the prophecies of Isaiah were the voice of Jehovah ; St. Paul says, "Well spake the Holy Ghost by Esaias the prophet ;" therefore the Holy Ghost is Jehovah. Supposing the Son also to be Jehovah, Mr. Bickersteth says, "Hence, the significance of the exclamation, Holy, holy, holy, Lord of Hosts ! Therefore the angels of light worship the Spirit with the Father and the Son." There is, however, another interpretation ; Jehovah spake by the prophet *through* the Holy Ghost, and "Holy, holy, holy" means *holy in the highest degree*. In Hebrew one way of expressing the superlative is by repetition, and in every language I suppose ardour of feeling is conveyed by this means. When our Lord wept over Jerusalem he said, "O Jerusalem, Jerusalem." When David mourned for Absalom he cried, "Oh, my son Absalom, my son, my son !" Threecold exclamations and expressions are by no means uncommon in the Sacred Writings : "O earth, earth, earth, hear the word of Jehovah,"

Jer. xxii. 29. "Woe, woe, woe, to the inhabitants of the earth," Rev. viii. 13. "I will overturn, overturn, overturn," Ezek. xxi. 27.

2. In the prophet Ezekiel we read, that in the valley of dry bones a voice was heard saying, "Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, come from the four winds, O breath, and breathe upon these slain, that they may live," Ezek. xxxvii. 9. Here Mr. Bickersteth says, "To my own mind the proclamation to the wind is typical of prayer to the Spirit for his energizing power in quickening dead souls to the life of God." But why not typical of *God's sending His Spirit* to quicken dead souls? "I will put *my spirit* in you." Christ's own words are, "If ye then, being evil, know how to give good gifts unto your children: how much more shall *your heavenly Father give the Holy Spirit*" (Matthew has "*good things*") "to them that ask Him?" (St. Luke xi. 13.) It is right, however, to add, that Mr. Bickersteth mentions the above argument "in passing, without laying stress on it."

The third argument is the baptismal commission, for baptism being the stipulation of a good conscience toward God, it is a kind of worship, and inasmuch as the believer was to be baptized in the name of the Father, the Son, and the Holy Spirit, the Spirit would partake of the worship. But Christian baptism is an outward symbol of admission into the Church of Christ, and not an act of worship at all. Some persons were baptized into Moses, 1 Cor. x. 2; of others the question was asked, "Into *what* were ye baptized? And they said into John's bap-

tism." Again we read "As many of us as were baptized into Jesus Christ were baptized into *his death*. Therefore we are buried with him by baptism into death," Rom. vi. 3, 4.

Another proof adduced is that because in Hebrews iii. 7, 8, it is written, "Wherefore, as the Holy Ghost saith, to-day if ye will hear his voice harden not your hearts as in the provocation;" and because, elsewhere, God's Holy Spirit is said to be vexed and resisted, therefore, the worship in Ps. xcv. is addressed to the Holy Ghost; "O come, let us worship and bow down, let us kneel before the Lord our Maker." But I cannot doubt that the phrase "the Holy Ghost saith," means that the Psalmist was *inspired by God*, and that the clause, "They vexed His Holy Spirit," is equivalent to "they vexed *Him*, the all-holy." Were not this the true signification, the expression would surely be, not *His* Holy Spirit, but *the* Holy Spirit, *His* implying that the Spirit belonged to some one.

The next argument is that Christ said, "Pray ye the Lord of the harvest," Matt. ix. 38. And in Acts xiii. 2, we read that the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Therefore, the Holy Ghost is the Lord of the harvest, to whom prayer is to be made. But I think the natural interpretation is that God is the Lord of the harvest, and that He sets apart His chosen ministers by filling them with the Holy Spirit.

Again, in two benedictions, 1 Thess. iii. 13, and 2 Thess. ii. 13, the three titles, the Lord, God, and Christ, are mentioned, and it is assumed that Lord must mean the Holy Spirit. Were it so, I should

not see a proof of coëquality, especially as in the first passage God is represented as "even our Father." But read the 11th and 12th, as well as the 18th, ver. of 1 Thess. iii. "Now God Himself, and our Father, and our Lord Jesus Christ, direct our way unto you, and the Lord (*evidently the Lord Jesus just referred to*) make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints." "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." Here the Apostle "prays God to guide their hearts into the love of God, and the imitation of the patience of Christ in waiting for his appearing" (Jowett). Compare 1 Thess. i. 10, "Ye turn from idols to serve the living and true God, and to wait for His Son from Heaven, whom He raised from the dead."

The last "sealing testimony" alleged is from the Book of Revelation. It is asked what place the Spirit had on that wondrous occasion when the Lamb received the Book from Him that sat on the throne? And this, in substance, is Mr. Bickersteth's answer: The Lamb had seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth; it is argued that the seven spirits are the Holy Spirit; therefore, the Holy Spirit partakes of the homage addressed to the Lamb. But if, as it seems to me, the homage the Lamb received in this sublime imagery be not inconsistent with Christ's own plain words, "the true worshippers are they who worship the

Father," the Holy Spirit's share of homage as the seven horns and the seven eyes, even supposing the assumed interpretation to be the true one, will still leave the supreme glory, dominion, and majesty to the Father alone. (*Vide* p. 126.)

I beg the reader to consider the foregoing evidence, and ask himself whether, in *kind* or *amount*, it be such as we might expect if in our Psalms, and Prayers, and Litanies, we are to worship the Holy Spirit in parity with the Father? To my Trinitarian brother, I would say, think of the calls we have to worship Him who was, and is, and is to come—think of their nature as well as their multitude, their unmistakeable simplicity, and the distinct manner in which they confine the highest worship to Him, and then, at least, you will understand, and I hope feel charitably towards those who pray to the Father through Jesus Christ, instead of joining you in your worship of a triune God. Where is there any passage in the Old or New Testament of this kind, When ye pray, say, O God the Holy Spirit, or, The true worshippers are they who worship the Spirit, or, Worship the Holy Ghost in parity with the Father and the Son? If the Holy Spirit were an object of worship, we might suppose it would be addressed as Comforter by the Apostle Paul in any time of particular distress in the churches over which he watched, but in reality we find him looking for comfort to the "Lord Jesus Christ himself, and to God, even our Father, who hath loved us, and hath given us everlasting consolation and good hope through grace," 2 Thess. ii. 16.* Mr. Bickersteth,

* Origen enters into the question whether prayer is to be

indeed, seems conscious of the weakness of the evidence he has advanced, and says "the glories of his person are only rarely disclosed in full view, his worship is comparatively withdrawn from observation;" but I cannot help feeling that much more is implied in the absence of all clear argument, and in the following facts:—

(1) In the New Testament there is no distinct instance of prayer to the Holy Spirit, no ascription of praise, no doxology.

(2) When, in the fourth century, the doctrine of the Trinity was adopted in nearly its present form, there was no Scriptural doxology that suited it, and a new one had to be made, though the New Testament abounds in doxologies.

(3) The original form of the *Gloria Patri* appears to have been, "To the Father, *through* the Son, *in* the Holy Spirit," or, "*in* the Son and Holy Spirit," not *and* the Son, *and* the Holy Ghost.

(4) The original Nicene Creed (A.D. 325) contains, on this head, simply, "we believe also in the Holy Spirit." But in 381, the Council of Constantinople added, "the Lord and Giver of life, who proceedeth from the Father, who with the Father and Son together is worshipped and glorified." In the ninth century another addition was made, viz., to the clause "proceeding from the Father," was added "*and the Son.*"

offered to the Son as well as to the Father; but Hagenbach observes, "It is remarkable that no mention is made of the Holy Spirit. If Origen had held the doctrine of the trinity, he would have spoken not of *two*, but of *three*, to whom prayers are to be addressed."

(5) Gieseler, in his Church History (vol. i. p. 164, Clarke's ed.), gives the following account of early opinion respecting the Spirit. "Most difficult were the questions as to the essence of the Logos in relation to the Father, and his agency in relation to that of the Holy Spirit. With regard to the former point, there were several who did not assume a personal distinction of the Logos from the Father. But the view was more generally adopted that he was a divine person, less than the Father, and produced out of His essence according to the will of the latter. Agreeably to both views, the Logos was the God working all in the finite, so that no room appeared to be left for the agency of the Holy Spirit. Accordingly, *the doctrine of the Holy Spirit still remained entirely undeveloped.*"*

(6) The *earliest charge* against the philosophizing Christians was that of introducing a *second God*.

One practical remark. In the doctrine of the personality of the Spirit, as God with a distinct function from that of the Father, I cannot but feel that from the Father is taken His most loved and

* "For when all others who held our doctrines were divided into three classes, the faith of many being unsound respecting the Son, that of still more concerning the Holy Spirit (on which subject, to be least impious was thought to be piety), and a small number being sound in both respects, he (Athanasius) first and alone, or with a very few, had the courage to profess in writing, clearly and explicitly, the true doctrine of the one Godhead, and nature of the three persons. Thus that truth, a knowledge of which, as far as regards the Son, had been vouchsafed to most of the fathers before, he was *finally* inspired to maintain in respect to the Holy Spirit." Gregory Nazienzen (Norton's *Statement of Reasons*, p. 5).

loving work, viz., the care of the spirits of His children. Assuredly it is not the Father's chief and peculiar office merely to superintend the material universe and the order of events, leaving to others the redemption, sanctification, and nurture of souls. In all that Christ does for us, we feel that the Father is working in him, and every operation of the Spirit within us is a silent and secret communion with the Father. Mr. Bickersteth says, "Suppose in a volume of history you met with the following passage, 'The prince having left this province thought good that his Majesty's power should occupy his room;'" the power is then represented as having personal qualities, and we are asked whether we could doubt for a moment that it was a personal intelligent agent. The prince *having left* this province! This is a very significant passage, and makes me feel deeply how Trinitarianism removes the Father to a distance, and separates Him from our hearts. If our heavenly Father *had gone away*, we should indeed need a *person* in His stead, but as He Himself is never far from any one of us, surely we can trace His Holy Spirit to no other such divine and blessed source as the bosom of His own love.

CHAPTER VI.

A STATEMENT OF PROOFS THAT THE FATHER IS THE ONE SUPREME GOD.

“Glory be to the Father, *through* the Son, *in* the Holy Spirit.”
Ancient Doxology.

“The more I endeavour to realize the manner of thinking and speaking current in the New Testament, the more I feel myself called upon to give it as my decided opinion, that the historical Son of God, as such, cannot be called God, without completely destroying the monotheistical system of the apostles.”—Lücke, *Studien und Kritiken*, 1840, i., p. 91. Hagenbach’s *Hist. of Doctrines*, vol. i., p. 117.

IN the foregoing chapters I have stated, as briefly as I could, how it seems to me that passages, which are adduced from Scripture in favor of Trinitarianism, may be interpreted consistently with the central Christian truth, that there is but one supreme God the Father. To complete the argument, it is necessary that I should point out declarations and facts, in the Old and New Testaments, irreconcilable with the plain doctrine of the Trinity. The method, in which the theologian will hope to aid the thoughtful inquirer, is by the reconciliation of those portions of Holy Writ, which are obscure and difficult, with those which are clearly revealed and easy to be understood.

When it is asked why we do not believe that Christ is God in the same sense as the Father,

it appears to me that we can answer nothing less than that our Lord himself has expressly declared it is not so. From himself and his apostles we have the declaration in so many words, not simply that there is one only true God, but that the one only true God is the Father. In John xvii. 3, we read, “This is life eternal, that they might know *Thee, the only true God*, and Jesus Christ, whom Thou hast sent.” He to whom this is addressed is, then, the only true God; and looking to the context we find the epithets used are, “Father,” “Holy Father,” “Righteous Father;” and it is to be observed that Jesus Christ speaks of himself as apart from, and sent by the only true God, to whom he is praying. This would appear completely to identify the one only Jehovah of the Jews with the God and Father of our Lord Jesus Christ. Accordingly, when asked by the scribe, which is the first commandment of all, Jesus answered by a quotation from Deuteronomy, “The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord,” Mark xii. 29. Some persons have regarded it as a sufficient reply to this statement to quote such texts as, “In the beginning was the Word, and the Word was God,” or the passage of doubtful punctuation in Rom. ix. 5. But “*the only true God, the Father*,” is not ambiguous language. Hence Whitby, who, in his commentary, had given an elaborate and lengthened reply to the Socinian argument, as he then termed it, renounced in his *Last Thoughts*, the doctrine he had previously defended. In his Preface he says, “It is rightly and truly observed by Justin

Martyr, in the beginning of his exhortation to the Greeks, ‘That an exact scrutiny into things doth often produce conviction, that those things which we once judged to be right, are, after a more diligent inquiry into truth, found to be far otherwise.’ And, truly, I am not ashamed to say, *this is my very case*; for when I wrote my *Commentaries on the New Testament*, I went on (too hastily, I own) in the common beaten road of other reputed *orthodox* divines.”

In 1 Cor. viii. 4, St. Paul writes, “We know that there is *no other God but one*,” and in the 6th verse we learn who this one God is: “But to us there is but *one God, the Father*, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by him.” To this Mr. Bickersteth replies in the words of Dr. Pye Smith, who says, “Lord is not put as a designation secondary and inferior to God. It attributes dominion, and the extent of the dominion must be according to the nature of the case in any given instance.” As to the expression by or through him, *δι' αὐτοῦ*, Dr. Smith goes on to say, “The identical phrase is used, which is twice by the same writer employed with regard to the eternal Father . . . but at all events the *Deity* of Christ can no more be denied because the Father is here called the one God, than the *dominion* of the Father can be denied because the Son is called the ‘One Lord.’” The first of these statements amounts to this, that Θεός, God, is not a higher title than Κύριος, Lord. If this need an answer, one is suggested by Dr. Smith’s own words, “The extent of the dominion (implied by

‘Lord’) must be according to the nature of the case in any given instance.” Now, the dominion of the one God is supreme and absolute, and not dependent on the nature of the case. Is it said that Christ is called “the *one* Lord?” Let the reader recall the declaration of St. Peter, “God hath *made* that same Jesus whom ye have crucified, *both Lord and Christ*.” As to the expressions “*of him*” and “*through him*,” they distinguish, as I have said, when used in contrast, the source and the instrument. It is true that in Rom. xi. 36, “*through Him*” is applied to the Father Himself, but it is in *addition* to “*of Him*,” and in a connection peculiarly expressive of His absolute supremacy; “*of Him, ἐξ, and through Him, διὰ, and to Him are all things*.” It is not doubted by us at least that the Father worketh hitherto, though He employs instruments, and has sent His Son into the world. The other passage in which διὰ is used in reference to God is Heb. ii. 10, “*It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings*.” Does this imply equality? “*At all events*,” argues Dr. Smith, “*if we deny the Deity of Christ because the Father is called the one God, we must also deny the dominion of the Father because the Son is called the one Lord*.” But is it not written that God hath *made* Jesus Lord, and that he is “*Lord to the glory of God the Father*,” and that when it is said, “*all things are put under his feet, it is manifest that He is excepted who did put all things under him?*” The distinction between God the Father and Christ our Lord is, if

possible, yet more explicit in Eph. iv. 5, 6, “*One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*”

Not only does the title, “the only true God,” belong to the Father, but we constantly meet with the appellations, “God, the Father,” “God, our Father,” “God, even the Father.” I can only refer to a few of these. “Grace be to you, and peace from *God the Father*, and from our Lord Jesus Christ,” Gal. i. 3, “Peace be to the brethren, and love with faith, from *God the Father* and the Lord Jesus Christ,” Eph. vi. 23. “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by *God the Father* and preserved in Jesus Christ,” Jude i. “Pure religion and undefiled before *God and the Father* (or our God and Father) is this,” etc., James i. 27. “Therewith bless we *God, even the Father*,” James iii. 9. “Grace be unto you and peace, from *God our Father*, and from the Lord Jesus Christ,” 1 Cor. i. 3. “Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in *God our Father*, and the Lord Jesus Christ,” 2 Thess. i. 1. “Who gave himself for our sins that he might deliver us from this present evil world, according to the will of *God and our Father*,” Gal. i. 4. “Now, *God Himself and our Father* (or rather, *our God and Father Himself*), and our Lord Jesus Christ direct our way unto you,” 1 Thess. iii. 11. “To the end he may stablish your hearts unblameable in holiness before *God, even our Father*, at the coming of our Lord Jesus Christ with all his saints,” 1 Thess. iii. 13. “Blessed be *God, even the Father*

of our Lord Jesus Christ, the Father of mercies (the very merciful Father), and the God of all comfort,” 2 Cor. i. 3. “That the *God of our Lord Jesus Christ*, the Father of glory (or the glorious Father) may give unto you the spirit of wisdom and revelation in the knowledge of him,” Eph. i. 17.

It may be said that the term God the Father is used to distinguish Him from God the Son, and God the Holy Spirit. This might be, if God the Son and God the Holy Spirit were titles ever used in the Scriptures. The *entire absence* of these is as significant as the continual repetition of the term God the Father, which is evidently intended to keep before us the *character* in which God has especially revealed Himself to Christians.

In 1 Tim. ii. 5, the one God and the one Mediator between God and men are expressly distinguished, “*There is one God and one Mediator between God and men, the man Christ Jesus.*” Apart from all metaphysical speculations respecting the divine nature, these words give the idea of a Mediator who is a separate being from the one God, and who is himself *between* God and men. Hence, when the coëquality of Christ with the Father became the doctrine of the Church, another Mediator was felt to be required, and St. Bernard says, “Perhaps you fear in him (the Son) the divine majesty, because, though he was made man, he was still God. Do you desire to have an advocate with him? Have recourse to Mary.” (Homily, *Roman Breviary*).

I have already had occasion to refer to Mark xiii. 32, but I have reserved till now a more complete

consideration of its bearing on the Trinitarian controversy. Our Lord himself says, "Of that day and that hour knoweth no man, no, not the angels which are in Heaven, *neither the Son, but the Father.*" This appears to me so conclusive that I have often wondered it does not carry conviction to every mind. But Mr. Bickersteth says, "Here Jesus is speaking in his human nature."* This interpretation, however, is precluded by the words, *neither the Son, but the Father.* St. Matthew has "*the Father only.*" Had the expression been, "neither the Son, but God," it might be urged that the Son as man did not know, though as God he did know. But we are told by Christ himself that the Son did *not* know, and that the Father alone did. Another method of meeting the difficulty is by bringing forward some text that appears to teach the contrary. An appeal is made in particular to the exclamation of the disciples at the last supper, "Now are we sure that thou knowest all things," John xvi. 30. At best this is only letting the disciples refute their master; but when two such passages appear to contradict each other, we ought not to place them in opposition, but to seek their reconciliation; and if there be difficulty in one of these, there is none in the other, for St. John writes even to those whom he was addressing in his epistle, "Ye have an unction from the Holy One, and *know all things,*" so that the expression, "know all things," may be used without contradicting the

* "This point was not made known to him as man, by the spirit" (p. 76). Yet elsewhere (p. 73) we read, that to "empty himself of his Godhead" "were impossible."

declaration of Christ with regard to the knowledge of a certain day.* Turning to so eminent an authority as St. Augustine, I find him acknowledging, indeed, great difficulty, but warning his hearers against believing that the Father knew anything, which the Son did not know; for the Son knew *in* the Father. Observe, Christ himself says, "the Son knoweth not, but the Father." St. Augustine says the Son knew as well as the Father! To me this seems not an interpretation but an ignoring of the Saviour's words. "If," says Irenæus, in the second century, "any one inquires why the Father, who communicates in all things to the Son, is yet by our Lord declared to know alone that day and hour, he cannot at present find any fitter or more decent, or indeed any other safe answer to all than this—that *the Father is above all*; 'for the Father,' saith he, 'is greater than I.' "

It will be proper here to make some observations on the doctrine of Christ's two natures, according to which one being is declared to be at the same time almighty and yet limited in power; omniscient and yet ignorant of some things; though omniscience would appear to exclude limited knowledge in the same being, and omnipotence limited power. But

* Mr. Bickersteth gives two other passages here. John v. 20, "The Father sheweth the Son all things that himself doeth." The word *sheweth* itself indicates that the Son's knowledge is derived. The other passage, on which I have already remarked, needs only to be read with the context and Griesbach's punctuation. "I am the good Shepherd; and know my (sheep), and am known of mine, *as the Father knoweth me, and I know the Father*," etc., John x. 14, 15.

passing over this seeming contradiction, the theory is one about which Christ and his apostles say nothing, and which was an after-thought of the church in polemical days. In A.D. 431, a general council distinguished the deity from the humanity of Christ, and in 451 another general council decreed the union of the deity and humanity in one person.* For myself, supposing the theory of the two natures to be true, I wonder any one can feel justified in applying it by alleging *this* Christ said in his human nature, *this* in his divine; the discretion left to the interpreter would seem to be of a stupendous kind. No one seems to have felt this more strongly than Dr. Newman, who says, "Take the following passages of Scripture: 'I do nothing of myself,' 'He that sent me is with me,' 'The Father hath not left me alone,' 'My Father worketh hitherto and I work,' 'Whatsoever I speak, even as the Father said unto me, so I speak,' 'I am in the Father and the Father in me.' Now it is true these passages may be understood of our Lord's human nature; but surely if we confine them to this interpretation, we run the risk of viewing Christ as two separate beings, not as one person; or again, of gradually forgetting and explaining away the doctrine of his divinity altogether. If we speak as if our Lord had a human personality, then if he has another personality as God, he is not one person; and if he has not, he is not God."† Surely it is the glory of Christianity that in one and the same nature

* For a condensed account of this, *vide Liverpool Controversy*, 7th Lecture, p. 56.

† Newman's *Sermons*, vol. vi., p. 64.

our Lord unites the human and the divine, representing a human likeness in God, and a divine possibility in man. And if there were two separate natures in Christ, is it not a marvellous thing that we never read of God the Son working through his human nature, but so constantly of God the Father, working through him, with no mention of natures at all ? But our most serious objection to the hypothesis of two natures is a moral one. We cannot think that Christ would have said he knew not that which he knew *in any way whatever*. "After the hypostatical union of two natures in one person," says Milton, "it follows, that whatever Christ says of himself, he says not as the possessor of either nature separately, but with reference to the whole of his character, and in his entire person, except where he himself makes a distinction. Those who divide this hypostatical union at their own discretion, strip the discourses and answers of Christ of all their sincerity ; they represent everything as ambiguous and uncertain, as true and false at the same time ; it is not Christ that speaks, but some unknown substitute, sometimes one, and sometimes another : so that the words of Horace may be justly applied to such disputants :

"Quo teneam vultus mutantem Protea nodo?"—

Milton's *Christian Doctrine*, p. 102.

I proceed with the passages which teach the Supremacy of the God and Father of our Lord Jesus Christ. 1 Cor. xi. 3, "*I would have you know that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.*" The

force of these words is not affected by the passage quoted by Mr. Bickersteth in a parallel column ; “ He (the Son) is the head of the body, *the Church.*” Col. i. 18.

“ *All are yours, and ye are Christ's, and Christ is God's.*”—1 Cor. iii. 23. In connection with this Mr. Bickersteth quotes John xiv. 10. “ I am in the Father, and the Father in me.” I will simply add the rest of the verse, “ The words that I speak unto you I speak *not* of myself, but the Father that dwelleth in me, He doeth the works.”

The mother of Zebedee's children, with her sons, went to Jesus and asked the chief places in his kingdom, one on his right hand and the other on his left ; but Jesus answered “ To sit on my right hand and on my *left*, *is not mine to give, except to those for whom it is prepared of my Father.*” Matt. xx. 23. I take the rendering preferred by Mr. Bickersteth, which does not seem to me materially to alter the sense of the passage in any way. He quotes in a parallel column, “ To him that overcometh will I grant to sit with me in my throne ;” here again I will finish the verse, “ even as I also overcame and am set down with my Father in His throne.”

“ And behold one came and said unto him, Good master, what good thing shall I do that I may have eternal life ? And he said unto him, *Why callest thou me good ? There is none good but one, that is God :* but if thou wilt enter into life, keep the commandments,” Matt. xix. 17. Here we are told to lay stress on the “ *Why,*” for the question was asked in order to awaken in the young man a sense of

Christ's divine nature. The reader must choose for himself between this meaning and the one which I think would naturally present itself, viz., that by saying, "Why callest thou me good? There is none good but One, that is God," our Lord intended to lift up the young man's thoughts to that only true God, to know whom is life eternal.

"*My Father is greater than I,*" John xiv. 28. For this reason our Lord tells his disciples they ought to rejoice that he was going to the Father. In the 10th chapter of the same gospel he says, "My Father is greater than *all*." He had promised eternal life to his sheep, whom, he said, no man should pluck out of his hand. Then he gives his authority for making such promises: "My Father who gave them me is *greater than all*; and no man is able to pluck them out of *my Father's hand*." In other words, you may rely on this assurance as if it were made directly by the Father. Contrast this with the interpretation, to which we should be forced, if we were to set out with the proposition that Christ is God in the same sense as the Father. We must conclude, in that case, that when our Lord said, "My Father is greater than I," he meant by *I*, not himself in his fulness, but only a part of himself, hiding from view that divine part by which alone he could possibly be in any way brought into comparison with the Supreme Being. Yet we are asked to believe that our Lord spoke here only of "his inferiority of rank as man, as mediator, as the apostle and servant of his Father." And we are told to compare, "My Father is greater than I," with the Jewish accusation that Christ made himself

equal with God, John v. 18. In this, with what follows, is said to be proved "equality of nature as to co-operation, self-existence, infinite knowledge, universal trust." But turning to the Gospel itself we find, as has been more fully pointed out in pp. 65, 66, the exalted attributes associated with our Lord expressly ascribed to the Father. We are asked, "How could a mere man without absurd presumption solemnly announce that God the Father was greater than he?" But such questions it is not necessary to answer because they betray a misapprehension of the point at issue in this particular instance, which is not whether Christ was a mere man or the Supreme being. And indeed I might refer back a few lines to where Mr. Bickersteth himself says that it was "inferiority of rank as man" which Christ *did* assert, when he said, "My Father is greater than I." Origen speaks of the want of consideration of those who would "call our Lord Jesus the God over all;" "but we," he says, "will not do so, being obedient rather to his own word, who said, 'My Father (who sent me) is greater than I.'" *Contra Celsum.* The argument in connection with religious worship has been already treated at considerable length; and I will only add here, that had Christ been God, and the Holy Ghost God, we should surely have had repeated and unmistakeable directions to worship them as such, and we should not have had simply the declarations, "The true worshippers shall worship the Father," and "When ye pray, say 'Our Father.'" Our Lord might have used the title *God* instead of *Father* in both instances, in which

case it might be said, "Father, Son, and Holy Spirit" were included; but the expression is not "God in Heaven," but "Our *Father* who art in Heaven," not "Worship God in spirit and in truth, for God seeketh such," etc., but "Worship *the Father*, for *the Father* seeketh," etc.

Those passages in which the simple unity of God is declared, and many others, which are to me evidence against the deity of Christ, I pass over, because I see how the Trinitarian may, according to his own theory, evade their force. But the principal passages I have adduced, are, it seems to me, of such a kind as to admit of no interpretation but the plain one, which would naturally and at once suggest itself to the reader. And I confess that if our Lord had said, "I am not the Supreme God, but the Father is," I do not see how his witness would be more direct or conclusive than it is in some of the declarations which form the substance of the present chapter.

INDIRECT EVIDENCE OF THE SUPREMACY OF THE
FATHER.

It is manifest that no one can read the sacred volume without finding many instances in which divine epithets and most exalted language are applied to Christ. How, indeed, could it be otherwise, if, as our teacher, he be in the place of the Father to us, if the Father's character shine in him, and if the Father's spirit dwell in him without measure. Yet the way in which he himself speaks of the source of his strength, wisdom, knowledge, authority, leads us

to believe that the Father is the supreme God. Suppose the doctrine of the Trinity to be true, and that there are two natures in Christ; in his divine nature surely he would speak of his power as *undervived*, but in his human nature it would be represented as derived *from his divine*, or surely he would *sometimes* at least speak of God the Son, or God the Holy Spirit; or, at all events he would say *God's* power was operating in him, leaving the term indeterminate as to persons. Yet he refers *all* to his Father. There are upwards of three hundred passages in which this kind of derivation is expressed, and some of which I shall now specify. Think of them in connection with the Trinitarian hypothesis and in connection with the opposite doctrine, that the Father is the supreme God, and that He taught, worked, and revealed His character, His will, His love to mankind in and through Jesus Christ. It is often said that we do not believe in the divinity of Christ. We believe him to be divine because the Father dwelt in him; Trinitarians believe him to be in himself God the Son. Which do the following statements teach?

Jesus is said to receive honor and glory from God the Father.

“Lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased,” Matt. iii. 17. A similar declaration from Heaven was made at the Transfiguration. Compare these with 2 Peter i. 17. “For he received from God the Father, honor and glory, when there came such a voice to him from the

excellent glory, This is my beloved Son in whom I am well pleased."

Jesus is said to be sent by the Father.

"And we have seen and do testify that the Father *sent* the Son to be the Saviour of the world," 1 John iv. 14. And many passages to the same effect.

Jesus says he speaks not of himself but is taught by the Father.

"But He that sent me is true; and I speak to the world those things which I have heard of Him. They understood not that he spake to them of the Father," John viii. 26, 27. "The words that I speak unto you I speak not of myself," John xiv. 10.

Jesus is said to do nothing of himself.

"I can of my own self do nothing," John v. 30. "I do nothing of myself," John viii. 28.

The Father is said to do the works which Jesus wrought.

"The Father that dwelleth in me, *He doeth the works*," John xiv. 10. "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me," John x. 25.

Jesus is said to do the will of the Father.

"I came down from Heaven not to do my own will, but the *will of Him that sent me*; and this is the *Father's will, who hath sent me*, that of all which He hath *given me*," etc., John vi. 38, 39. "Father, if Thou be willing, remove this cup from me, nevertheless not my will, but Thine be done; and there appeared an angel unto him from Heaven, strengthening him," Luke xxii. 42, 43.

The Father is said to give the Son commandment.

“If ye keep my commandments, ye shall abide in my love, even as *I have kept my Father's commandments* and abide in His love,” John xv. 10. “I have *not spoken of myself*, but *the Father which sent me, He gave me a commandment*, what I should say and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak,” John xii. 49, 50.

Authority and power are said to be given to Jesus.

“Jesus knowing that the Father had *given* all things into his hands,” John xiii. 3. “All power is *given unto me in Heaven and in earth*,” Matt. xxviii. 18.

Jesus is said to be sealed by the Father.

“Him hath God the Father *sealed*,” John vi. 27.

Jesus is said to have life in himself from the Father.

“As the Father hath life in Himself; so hath He *given* to the Son to have life in himself,” John v. 26. “As the living Father hath sent me, and I *live by the Father*,” John vi. 57.

Jesus receives authority to judge from the Father.

“And hath *given him authority* to execute judgment also, because he is the Son of Man,” John v. 27.

Jesus is said to be Lord to the glory of the Father.

“Wherefore God hath *highly exalted him*, and *given him a name* which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in the earth, and things

under the earth, and that every tongue should confess that Jesus Christ is Lord, *to the glory of God the Father*,” Phil. ii. 9—11.

Now if we accept the simple doctrine revealed, that the Father is the only true God, and that He dwelt in Jesus Christ, how in harmony with it are all these passages! But if we take the opposite doctrine, that there are three persons in the Deity, all three forming one God, and all equal, and each no less God than the three together; how can we reconcile the fact that Christ, in what is represented as his human nature, appeals, as the source of his authority and power, never by name to God the Son or God the Holy Ghost, but so invariably to the Father? He is sent by the Father, approved by the Father, does the commandment of the Father, teaches what he has heard from the Father, does the works of his Father, lives by the Father, has the Father as his witness, has judgment committed to him by the Father, and is Lord to the glory of the Father.* If, as Mr. Bickersteth says, “It were impossible for him to empty himself of his Godhead,” how strange it would be that “an angel should appear unto him from Heaven strengthening him,” and that he should say, “If ye keep my commandments, ye shall abide in my love, even as *I have kept my Father's commandments* and abide in His love.” And when Mary Magdalene beheld him after his resurrection, his words were, “Touch me not, for I am not yet as-

* “As man working his miracles, not by virtue of his divinity ever inherent in him, but by virtue of a perfect faith in the power of the Father.”—*Rock of Ages*, p. 74.

cended to my Father ; but go to my brethren and say unto them, I ascend unto *my Father and your Father*, and to *my God and your God*.”*

I proceed to mention two or three *facts* in connection with our Lord’s ministry and the Apostolic age. The first is that though the Jews held the doctrine of the divine unity in its strictest sense, and did not expect the Messiah to be himself God, our Lord did not intimate to them that in these respects they had misinterpreted Moses and the Prophets. Of course the first disciples, who were Jews, might have been mistaken in their conception of him, as they were in that of the true nature of his kingdom, which they imagined would be a temporal one ; but he corrects their mistake on the latter subject ; whereas, with regard to the divine unity, he takes up the very words of Moses, “ Hear, O Israel, the Lord our God is one Lord !” And elsewhere he says, “ We (the Jews) *know* whom we worship, for salvation is of the Jews.” And then he goes on to say, “ The true worshippers worship the Father,” &c.

It may be urged, however, that the Godhead of Christ would naturally be under a veil while he was in the flesh, but that when the Holy Spirit came on the day of Pentecost to reveal all truth, the doctrine of his Deity would be prominently set forth. “ But where is the proof, where are the traces of this ? So far from there being any token, any indication of

* In the Book of Revelation the phrase, *my God*, repeatedly occurs ; and it is so in ii. 7 in Griesbach, though not in our Common Version : “ To him that overcometh will I give to eat of the tree of life in the paradise of *my God*.”

the supposed change, all that we read of the preaching and conduct of the apostles, as recorded in the Book of the Acts, is one strong continued testimony against such a supposition. On the memorable day of Pentecost, immediately after the effusion of the Holy Spirit, Peter, standing up in the midst of the Jews, thus addressed them: ‘Ye men of Israel, hear these words; Jesus of Nazareth, a man *approved of God among you by miracles, and wonders and signs, which God did by him ye have taken and by wicked hands have crucified and slain. . . . This Jesus hath God raised up*, whereof we all are witnesses.’ And he concludes his address with these words: ‘Therefore let all the house of Israel know assuredly that *God hath made that same Jesus whom ye have crucified both Lord and Christ*.’ I ask, therefore, is it within the compass of reasonable belief that the apostle Peter in the very freshness and ardor, as we are told, of his new convictions, should have begun his address to the Jews by calling Jesus of Nazareth a man approved of God, and concluding with the declaration, that by God he had been raised from the dead, and by Him had been *made* both Lord and Christ? The discourses of the apostle Paul, as reported by the evangelist Luke, are all in perfect unison with those of the apostle Peter. At Antioch, at Athens, before king Agrippa, his testimony to the resurrection of Jesus, and to the power and authority which God had conferred upon him, is full, clear and conclusive. But in none of his addresses will you find one word concerning the Deity of Christ; not one word concerning his equality with the Father;

not one word implying more than the divinity of his doctrine and office. Why herein is a marvellous thing. Here is a book called the *Acts of the Apostles*, containing an account of the preaching of the apostles, Peter and Paul, to Jews and Gentiles, for several years after the resurrection and ascension of our Lord, but nowhere do we meet with a single expression in reference to what we are now told is the great doctrine of Christianity.”*

On two occasions, when our Lord was supposed by the Jews to elevate himself to the rank of Deity, they were loud in their accusations. One of his answers has been already noticed; on the other I will now make a few observations. Does he reply, “*Ye have said well, I am God?*” No, “Jesus answered them, Is it not written in your law, I said, *Ye are gods?* If he called them gods unto whom the Word of God came, and the Scripture cannot be broken; *Say ye of him, whom the Father hath sanctified, and sent into the world,* Thou blasphemest; because I said, *I am the Son of God?*” John x. 34—36. In effect, he says, I have applied to myself a less exalted title than that, which has been employed with regard to saints and prophets of old, and yet you accuse me of blasphemy. Dr. Newman’s comment on this passage is noteworthy. “They asked him, whether he did not confess himself to be one with God; but he, rather than tell such proud disputers, seemed even to *abandon his own real claim*, and made his former clear words ambiguous.”† Is it

* Sermon entitled, *One God the Father*, by Rev. T. Madge.

† Newman’s *Parochial Sermons*, vol. i., p. 345.

possible that the Christ of whom we read in the Gospels could have acted thus?

The conduct of the Jews on these occasions shews clearly that, had the doctrine of the Trinity been taught by the apostles, it would have been the great point of objection; but where is there any indication that such objection was made. “They were accused of turning the world upside down—of endeavouring to overthrow the religion of their fathers. They were reviled and denounced as heretics and apostates. They were stigmatized and despised as the followers of a crucified man, of one who died the death of a malefactor. But not a syllable of reproach or blame was ever uttered against them for inculcating the doctrine of Christ’s supreme Deity.”*

That the doctrine had its origin and growth in later times is strikingly confirmed moreover, by the fact that, *when* it assumed something like its present form, it did excite very strong opposition in the great body of Christians. “The simple,” says Tertullian, “not to call them ignorant and stupid, who are always the greater part of believers . . . represent us as teaching two and even three Gods, assuming that they are the worshippers of one God. We, they say, speaking concerning themselves, hold the *monarchy*. Even the Latin clown shouts so loudly for the monarchy that you would suppose they understood it as well as they pronounce it. But the Latins do learn to shout for the monarchy; and even the Greeks themselves will not understand the economy.” Origen also says, that “the multitude of those who

* Sermon before referred to, by Rev. T. Madge.

are considered to be believers," have not a true knowledge of the mystery of the Word; indeed, he himself regarded the Word as God, only in a sense subordinate to the Father. Austin confesses that the professors of error surpass the number of the professors of truth, as the sands of the sea outnumber the stars of heaven. Athanasius grieves over the multitude for the same reason. Basil speaks of the difficulty and opposition he met with among the people. "They say that glory is to be given to God *in* the Holy Spirit, not *to* the Holy Spirit." Again, he says: "When I was lately praying with the people, and sometimes concluding with this doxology, 'To the Father *with* the Son and the Holy Spirit,' and sometimes, '*Through* the Son *in* the Holy Spirit,' some who were present objected that I used phrases which were both new and contradictory."

Further, in his state of exaltation, when no earthly cloud would obscure his glory, our Lord is over and over again spoken of as having his place on high, at the *right hand of God*—not *in the seat of God*, but *at His right hand*. "So, then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the *right hand of God*," Mark xvi. 19. "But he (the martyr Stephen) being full of the Holy Ghost, looked up stedfastly into Heaven, and saw the glory of God, and Jesus standing on the *right hand of God*, and said, Behold, I see the Heavens opened, and the Son of man standing on the *right hand of God*," Acts vii. 55, 56. "It is Christ that died, yea rather, that is risen again, who is even at the *right hand of God*, who also maketh intercession for us,"

Rom. viii. 34. "The working of His mighty power, which He (the Father) wrought in Christ, when He raised him from the dead, and set him at *His own right hand* in the heavenly places," Eph. i. 19, 20. "When he had by himself purged our sins, sat down on the *right hand of the Majesty* on high," Heb. i. 3. "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the *right hand of the throne of God*," Heb. xii. 2. There are similar passages elsewhere, but they will be of no avail, if what I have already quoted be not sufficient to shew, that though Christ is great beyond our conception, he is yet not himself the supreme God. Once, indeed, he is represented as sitting on his Father's throne, but in the very same verse his faithful disciples are said to sit on his own throne. I am aware that some persons interpret the phrase, *right hand*, as signifying power, whence the meaning in the above instances would be, that the power of God in Heaven is centred in Christ. This leads me to say,

Finally, that nowhere is the supremacy of the Father more plainly declared than in St. Paul's description of the consummation of Christ's kingdom. "Then cometh the end, when he shall have delivered up the kingdom to *God, even the Father*, when he shall have put down all rule and all authority and power, for he must reign till he hath put all enemies under his feet. . . . But when he saith, all things are put under him, it is *manifest that He is excepted, which did put all things under him*. And when all

things shall be subdued unto him, then shall *the Son also himself be subject unto Him that put all things under him, that God may be all in all*,” 1 Cor. xv. 24, 25, 27, 28. As if, in the eternal world, God would rule less through instrumentality, would be approached less through mediatorial offices, and the children and the Father would be indeed brought face to face. How does Mr. Bickersteth meet the apostle’s declaration? By passages which seem to contradict it; for instance, “Of his (Christ’s) kingdom there shall be no end.” But the two are perfectly in harmony, for when Christ’s kingdom is completely established it will not cease, though the work of establishing it be accomplished, and it be delivered up to the Father. When it is said, “the Son also himself shall be subject unto Him that put all things under him,” the first chapter of Hebrews is referred to (see p. 61); and opposite to the words, “that God may be all in all,” is placed Col. iii. 11. “Christ is all and in all,” the meaning of which is, I think, clear, if we read the whole verse, “where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.” That is, away with your human and sectarian distinctions. As Christians, Christ is everything to you; one is your master, even Christ, and all ye are brethren! I cannot refrain from adding the apostle’s own practical conclusion. “Put on, therefore, as the elect of God, holy and beloved, tenderness of heart, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have

a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body," ver. 12—15.

Such, then, are some of our principal reasons for not being able to accept the doctrine which Mr. Bickersteth has so earnestly called upon us to embrace, viz., that Jesus Christ "claims and receives without protest, yea, as his just and inalienable right, equal trust, adoration, love and service with Him who says, 'My name is Jehovah, I am jealous.' "

It has been sometimes said, you admit that Christ represents God, and if it be easier to realize his presence than God's, may it not be a *practical* advantage to regard Christ as actually the God whom he represents? To some it is, no doubt, easier to realize Christ's presence than the Father's; and to some it is easier to realize the Virgin Mary's than Christ's, and a patron saint's than the Virgin Mary's; but to those who *know* the Father I do not think it can be easier to realize the presence of any other invisible being. Suppose, however, it were, who could rest without reaching the Father's throne, if His own voice of love call us? Who would say something else would answer the same purpose, and is less difficult? Was it for this that Christ shewed us the Father, and bade us pray to the Father alone? Was it for this that the Father taught him, and wrought mighty things through him, and manifested Himself in him? Would Christ regard this as the accomplishment of the work for which he lived and died—

as the success of his *mediatorial* office ? The Father ! I believe the greatest want of our times, and of all our hearts, is still to have brought home to us Christ's revelation of the Father. This would make religion and prayer indeed a reality. This would make brothers of us all, which we are not yet ; would make divine Providence a safe shelter in every storm, and fill the future with glad and boundless hopes. This would call forth aspirations which would render us humble in our inmost souls, and would enable us to realize the deep meaning of those words, " If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him ?" * We may apply to our Lord exalted epithets, we may call him God the Son, we may address to him our highest homage ; but I still must think that we cannot know him aright, cannot behold the divine glory which is reflected in him, until he has indeed led us to the Father, until we feel the Father's tender look directly upon us, and until we make our whole lives a worship of the Father in spirit and in truth.

I close this chapter in the words of Dr. Channing : " That there is one God, even the Father ; and that Jesus Christ is not this one God, but His Son and Messenger, who derived all his powers and glories from the universal Parent, and who came into the world, not to claim supreme homage for himself, but to carry up the soul to his Father as the only ulti-

* That my fears lest the Father should be lost sight of by some of my Trinitarian brethren are not imaginary, is confirmed by the following passage from the pen of the Rev. H. Ward Beecher :—

mate object of religious worship ; this doctrine seems to us not to have sprung from hell, but to have descended from the throne of God, and to invite and attract us thither. To us it seems to come from the Scriptures, with a voice loud as the sound of many waters, and as articulate and clear, as if Jesus in a bodily form, were pronouncing it distinctly in our ears. We value this doctrine as peculiarly the friend of inward, living, practical religion ; and we desire none to embrace it, but such as shall seek and derive from it this celestial influence.”

“ Could Theodore Parker worship my God—Christ Jesus is his name. All that there is of God to me is bound up in that name. *A dim and shadowy effluence rises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither is to me aught tangible, restful, accessible.*”—Letter recently published.

CHAPTER VII.

CONCLUSION.

“ God grant (what is far above all theological disputation) that the highest aim of our labors may be to produce the image of Christ in the souls of men—that to our latest breath we may keep this object in view without wavering, fast bound to it in true love, each one in his own sphere, unmoved by the vicissitudes of opinion and the collisions of party.”—*Neander*.

I HAVE thus spoken of a controversy which has grievously divided Christendom, and often caused the angel of charity to weep, but which, I fear, has rarely contributed to the love of God or of Christ, to the effectual preaching of the Gospel, or to practical Christian endeavour of any kind. It now remains that I gather together in one concluding chapter the few considerations I have yet to add.

I cannot help thinking, that apart from all minute criticism, and from sectarian bias, a familiar acquaintance with the Scriptures would leave the general impression that there is one infinite and eternal God, who is above all; that he through whom we have access to God, is a separate being—that he who is filled with God’s Holy Spirit is subordinate to Him, and that the supreme God is, in the words of the Saviour, Himself a Spirit. Even in Trinitarian writers and preachers I have thought I could discern occasionally an unconscious testimony to this supremacy of the Father. The idea of the

three persons of the Trinity sitting in conclave, and resolving to send one of their number, is of course not revolting to those who use it as an illustration ; but I think it must be so to many readers, and that it will carry its own refutation to most hearts. If, moreover, of the three, one be represented as invariably the sender, and another the sent, there is difficulty in the idea of perfect coëquality. Let the reader consider these two statements, and ask himself whether the simple doctrine of Scripture does not strikingly contrast with the doctrine in the parallel column—

“ For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world ; but that the world through him might be saved.”—John iii. 16, 17.

“ It is the design of the Father, and the will of the Son, with the consenting pleasure of the Holy Spirit, that the Son, for the recovery of fallen man, should empty himself, not of his Godhead, which were impossible, but of his glory, and take our human nature into mysterious union with his divine nature, so that God and man make one Christ.”—*Rock of Ages*, p. 73.

But Mr. Bickersteth quotes the words, “ God is love,” as an evidence of the Trinity, for how could He be love without some one to love? This argument seems to me to savour more of German metaphysical sentiment than of Scriptural truth. Do we find it in Moses, or David, or Isaiah, in Paul or John,

or in the words of the Lord Jesus himself? We are told that without a plurality in the Godhead "the divine mind would have stood before the creation in an immense solitariness through the receding cycles of a past eternity." Eternity! and what is eternity? If it be time without beginning and without end we can but imperfectly conceive it. If it be altogether different from time, something into which we shall enter, when with us time shall be no longer, we cannot conceive it at all. Shall we take the former hypothesis, and so far set it before us as to picture to ourselves, as best we may, the Deity in dreary solitude before any other being existed? Still, there never was a moment when the Almighty love could not express itself by the production of those who might be loved and who would love in return—angels and blessed spirits, according to His good pleasure. If we can imagine any appreciable time to exist before the love of God began to express itself in the creation of the universe and in breathing forth His Spirit into various orders of intelligence, may we not believe that time to have been spent in a loving meditation of His plan? Should it be urged that divine plans are mature at once, and do not require a *process* of thought to perfect them, then why should God have *waited* before His love began to manifest itself in His works, unless it were His will to dwell awhile alone? To me, however, these speculations appear quite unfit for mortals; nor would I have entered on them had I not been led; and now gladly do I turn back to the blessed truth and the precious practical lesson of St. John, "God is love," therefore

with much love devoted their high powers to scriptural investigation. There also are some of the most able defenders of Divine Revelation against the attacks of the unbeliever. There too, strange to say, are several who were once looked to as champions of Trinitarianism, such as Whitby, who published his maturer opinions under the title, *Last Thoughts*; Watts, who speaks with regret of things written "in the days of younger assurance;" and Robert Robinson of Cambridge. Mental comprehension and penetration, learning and devout fervor, are in that company; and there are the saintly Channing and the single-minded Priestley. A band of martyrs is not wanting, who, in sterner days than ours, testified their sincerity by their blood. Nor can I forget sweet departed spirits whom I myself have known, and who, almost before they left this world, put on the bright garments of their transfiguration. And I could name men still living, of noble intellect, and high culture, and devoted hearts, who are willing to spend and be spent in Christ's service. Such are a few of those belonging to the raft which is described as so dangerous. But we are not afraid. On the contrary, if we were in no boat or raft at all, but only had faith enough to walk forth alone upon the waters, we have confidence that he, in whom we believe, would come forth to meet us. He is no mere pilot of a sect, but everywhere is ready to help and guide all who call upon his name.

among those who are accounted orthodox, first taught me to agree with their opponents, so often as those opponents agreed with the Scriptures."—Milton *on the Trinity*, p. 11.

For myself I should feel it to be wrong to say we *know we* have theological truth ; for, first, religious knowledge is inexhaustible, and, secondly, the sources from which we drink are open to all. But we have an assurance to rest on, which is more important than any confidence in our own opinions, viz., that Christ's knowledge is certain, and that we have only to give ourselves up to him in a devout and teachable spirit and we cannot be far wrong. Surely there has never been a more disastrous error among really earnest believers than that of identifying the saving faith, not with what we learn from our Lord himself, but with some human version of his teachings. Hence it is that Christendom is many and not one, and has been so often ravaged and weakened by internecine war. Hence the tortures, the imprisonment, the bloodshed to which the Roman Catholic church has resorted ; and even among Protestants, well-disposed men have thought they did God service by undoing one another's work. Hence the slow progress Christianity has made in grappling with the sorrows and sins of humanity. And hence the significant question brought before the Berlin Evangelical Conference in 1857 ; "To what is the observer impelled on perceiving that in spite of the return of theology to the standard of church profession, so little spiritual life manifests itself in the population ?"

Mr. Bickersteth says the fact of Unitarian opinions being "shifting," shews the necessity of a creed. But, let it be remembered, there are in the Christianity of every age two elements, one of which is permanent, and the other changing. The perma-

nent we think we shall not lose if we keep to the New Testament. We cannot drift far away if our anchor be fast in that. As to the transient element, we have no wish that it should be retained after it has finished its work and is dead. We do not desire to stereotype mere temporary phases of belief. Steudel has finely said, and Neander quotes the statement with strong approbation, "Exactly this is the pre-eminence of the one truth, that it maintains its triumphant worth under all changes of form." It is our glory that our fathers have handed down to us the heavenly treasure without insisting on our keeping it always in the same earthen vessels. It is our glory that our children are to be left perfectly free to learn individually of God and of Christ in the New Testament and in their own souls. But supposing we desired to perpetuate a certain set of opinions, would a creed very materially help us? My own belief is that, at this very moment, there is greater diversity in the Church of England than in what is called the Unitarian body. On the one hand there are in that church men, between whom and the Roman Catholic the difference is but the shadow of a shade; and on the other hand there are men who are regarded as far gone towards German rationalism. Within the last few years, what severer controversies has she had with any other denomination, than some which have been carried on by her own members one against another? How often is the complaint heard that in this or that church "the gospel is not preached!" But let Mr. Robertson be heard on this subject. "We are puzzled and perplexed by words;

we fight respecting words. Quarrels are nearly always verbal quarrels. Words lose their meaning in the course of time; *nay, the very words of the Athanasian Creed, which we read to-day, mean not in this age the same thing which they meant in ages past.** Therefore it is possible that men, externally Trinitarians, may differ from each other, though using the same words, as greatly as a Unitarian differs from a Trinitarian. There may be found in the same church, and in the same congregation, men holding all possible shades of opinion, though agreeing externally and in words. I speak *within the limit of my own experience* when I say that persons have been known and heard to express the language of bitter condemnation respecting Unitarianism, who, when examined and calmly required to draw out verbally the meaning of their own conceptions, have been proved to be holding all the time unconsciously the very doctrine of Sabellianism. And this doctrine is condemned by the Church as distinctly as that of Unitarianism. Therefore let us learn from all this a large and catholic charity. There are in almost every congregation, themselves not knowing it, Trinitarians who are practically Tritheists, worshipping three Gods; and Sabellians, or worshippers of one person under three different manifestations.”†

Lest we should rely too much on the hope that our involuntary errors will be weighed in a “balance of compassion,” Mr. Bickersteth reminds us of the

* Let the Trinitarian, who understands the Athanasian Creed according to the plain sense of the words, reflect on this admission.

† *Sermon on the Trinity*, vol. iii.

divine severity, and has collected a long list of passages in which are set forth God's threatenings and punishments. These seem to me to relate to something very different from an imperfect conception of the difficult and mysterious subjects, concerning which the wisest men can only "lisp like children;" but supposing the most terrible penalties await those who shall be found wrong, and the most glorious rewards those who shall be found right in religious doctrine, I still know no better rule we can take for our guidance than to seek with a single, honest and devout spirit the truth of Christ, keeping steadily to the one question, "What do Christ and his apostles teach?"

And now, let me ask once more, what is our sin of opinion? Is it that we do not recognize Christianity as from God—that we hesitate to acknowledge the necessity of a living union with Christ, as the only means of realizing the Christian faith and character? Is it that we do not pray God to come to us Himself by His Holy Spirit? Is it that we deny any one of the great central truths of the Gospel—a Fatherly providence, redemption through Jesus, or spiritual regeneration? No, it is that when we are required to come to definite and right conclusions respecting the Person, Substance, Essence, Nature of Christ, about which the later Fathers and the Scholastics contended with so much strife and bitterness, we turn to our Saviour himself with the confession which was well-pleasing to him once, "Thou art the Christ, the Son of the living God." We must, therefore, continue to take our stand on

the Catholic ground occupied by our fathers ; and I know not how we can help feeling that God has indeed given us a message to the churches, viz., that the one thing needful is something far different from theological metaphysics, something that has far more power to create the soul anew. Nor let it be said that those abstruse notions of the Trinity, which were of slow growth, and required centuries to assume their Athanasian form, are essential to devout faith, love or obedience. The Christian should be like a little child, and the child trusts, loves and obeys before it can understand anything about its father's nature. Christ as our Mediator and living Way—the Father as revealed to us by Christ—the Holy Spirit as the Father in communication with our souls, here is our Christianity, which we can less put into a creed that satisfies us than we can express, in a creed, our relation to our dearest earthly kindred and friends. Assuredly it is not the Christ of the creeds, but the Christ of the Gospels, call him what we may, who has the allegiance of our hearts.*

* In his Preface Mr. Bickersteth rejoices that we are bound down by no definite creed of error. Should not this thought remind him of the possibility that he may be himself bound down by a creed of error, and therefore that human creeds are dangerous ? Elsewhere (p. 127) he quotes a passage, the substance of which is that the probable reason why there is no creed in the Scriptures is that it would tend to prevent individual effort to find the truth. But does not this apply also to man-made creeds ? In this connection there is a sentence which contains a reflection which I believe is quite unjust. " It is by no means certain that such an article (one clearly expressing the doctrine of the Trinity) would have settled every doubt. It would have been handed down from age to age : many MSS. must needs be collated : possibly some

Painful must it ever be to be denied the Christian name and Christian fellowship; but among the consolations we have, is this, that when we go back in Ecclesiastical History and draw near to the Apostolic age, we find ourselves less and less out of harmony with the great body of believers, till at length there is nothing whatever to occasion separation. For a considerable time after the last of the apostles died there was no creed, no Doxology to which we could in the least object as unscriptural.* O happy age, in which Christians suffered terrible things from *without*, but were comparatively at one among themselves! Speaking of the first and second centuries, Mosheim says, "The Christian system, as it was hitherto taught, preserved its native and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those that are contained in what is commonly

obscure variation might be discovered. But even if the text were as impregnable as the opening of St. John's Gospel, I doubt whether it would have convinced such minds as remain unconvinced of the Godhead of Christ, after weighing those transparent declarations." The faith of an honest and devout man is not changed, but his spirit may be wounded by such language as this. And as to the stress laid on the ancient MSS., etc., be it remembered it is stress laid on having the *very* words of the sacred writers. The men who have watched over the text of the Bible are I believe instruments of God in handing down to us His revealed truth, and they deserve our respect for the honor they pay to the exact utterances of His chosen teachers, and the conscientiousness with which they make use of Divine authority in support of theological doctrine.

* I have heard the clause in the Apostles' Creed, "He descended into Hell," objected to as unscriptural, but that is not found in its earliest forms. In the Greek forms we read, "I believe in One God the Father."—King's *Church of Primitive Christians*.

called the Apostles' Creed; and in the method of illustrating them, all vain subtleties, all mysterious researches, everything that was beyond the reach of common capacities was carefully avoided. This will by no means appear surprising to those who consider that, at this time, there was not the least controversy about those capital doctrines of Christianity which were afterwards so keenly debated in the Church; and who reflect that the bishops of those primitive times were, for the most part, plain and illiterate men, remarkable rather for their piety and zeal than for their learning and eloquence.”*

And why should not the various branches of Christ's church on earth work together? Have they not different gifts? Look at the religious history of our own country. Roman Catholicism may have its errors and its sins, but among its professors have been a Pascal, a Fenelon, an à Kempis, and Sisters of Charity without number, ready to die for the sick or sorrowing. Who can doubt that Wesley and Whitfield introduced new life into all denominations? So the Quakers made an important contribution in directing attention to the inward nature of true religion, and to the operation of the Spirit. In the Church of England, what is called the Low, or Evangelical Church, was at its origin accompanied by a great accession of earnestness; but in some respects the candid and impartial observer may feel that it yields in power to the High Church, and the Broad Church, both of which probably have thrown more light on important questions of theology, and

* *Eccles. Hist. Cent.* ii., chap. iii., p. 11.

added more to our treasures of practical religious literature. Why should not one class of teachers be more fitted to call men to repentance, and another to perfect those who have already turned their faces towards God? Why should not some be needed to lift up the voice in the wilderness, to rouse the sleeping and the dead, while the gifts and graces of others render them more apt to help in the path of Christian endeavour, leading on "from the weakness of a commencing and growing affection to the consummation of eternal charity?" In like manner, surely such men as Channing have a work, viz., to enlarge and liberalize the tone of thought and feeling among men, and inspire a profounder sense of something underlying mere diversities of opinion, and uniting all pure, earnest and devout souls as one great spiritual family. God has entrusted the religious welfare of mankind to *the whole church of the faithful*, and not to a part—not to teachers of one type alone, but to a vast and varied company of chosen servants, who shall be able to meet all the diversified spiritual wants of their brethren. Joseph John Gurney most truly says, "It can scarcely be denied, that in that variety of administration, through which the saving principles of religion are for the present permitted to pass, *there is much of a real adaptation to a corresponding variety of mental condition*. Well, therefore, may we bow with thankfulness before that infinite and unsearchable Being, who in all our weakness follows us with His love, and through the diversified mediums of religion, to which the several classes of *true* Chris-

tians are respectively accustomed, is still pleased to reveal to them all *the same* crucified Redeemer, and to direct their footsteps into one path of obedience, holiness, and peace.”*

In bringing this Treatise to a close I most readily acknowledge my persuasion that the appeal which has called it forth was the fruit of a sincere and earnest desire to win the erring to the truth; and therefore we owe the author our real thanks; but I cannot help feeling that he would be much more mighty to seek and to save, if, emancipating himself from the trammels of creeds, he would let his own loving and fervent spirit move freely about in the fellowship of wise and holy men of differing opinion, and, on the broad principle of Christian brotherhood, unite with them in pulling down the strongholds of ignorance and sin. Before we can expect to add much to each other’s doctrinal truth, we need to get, so to speak, on that plane of mutual understanding and sympathy, in which alone we can help one another very effectually. For this state, as rich in blessings as in happiness, we all ought earnestly to pray; and I cannot help feeling that God, in His abounding goodness, is in various ways bringing it about, and not least by the increased love and care He has shed abroad in men’s hearts for the great multitude of the ignorant, the suffering, and the outcast.

* Quoted in p. xiv. of the Preface to vol. i. of the History of the Planting of the Christian Church, by Neander, who adds, “Words fit to shame theologians who are burning with zeal for the letter and forms, as if on these depended the essence of religion, whose life and spirit are rooted in facts.”

My own hope for the progress of Christian truth is far less in controversy than in the diffusion of pure knowledge on theological subjects, and a humble but candid and trustful spirit of inquiry. And in these respects I cannot help feeling that the signs of the times are encouraging. Several most valuable additions have recently been made, and not least by clergymen of the Church of England, to the religious literature of our country ; and the immense amount of materials accumulated by German learning is becoming more and more accessible to English students. But we shall not forget that here below we can at best know only in part, and that to the settling of most of our disputes, one moment hereafter will be of more avail than all our efforts during this life.

Mr. Bickersteth introduces a prayer suitable to the commencement of this controversy ; let me suggest one appropriate to its close : “ We entreat Thee, O most merciful Father, that Thou wilt not suffer our few days to be spent in endless wanderings in quest of Thee and Thy Son Jesus ; but let our sincere endeavors to know Thee, in all the ways whereby Thou hast discovered Thyself, be crowned with such success, that our souls, being established in every needful truth by Thy Holy Spirit, we may spend our whole lives according to the rules of Thy Gospel, and may with all the holy and happy creation, ascribe glory and honor, wisdom and power, to Thee who sittest upon the Throne, and to the Lamb for ever and ever. Amen.”*

* Watts.

FINIS.

INDEX.

	PAGE		PAGE
Angels of the Old Testament.....	91	Gurney, Joseph John, quoted.....	200
Application of Old Testament language in the New	51	Holy Spirit, Ancient opinions respecting the	157
Attributes of Deity, are they referred to Christ?.....	94	" " History of the Doctrine of the	156
Baillie, Mrs. Joanna, referred to	8, 5	" " Personal properties ascribed to the.....	148
Barling, quoted.....	38, 39	" " poured out, shed, etc.	150
Belief of numbers not a criterion of truth	40	" " the Comforter	147
Bishop Bloomfield, quoted	67	" " The phrase	139
" " Bull, quoted	31, 38, 39	" " Worship of the	151
Catholic spirit, Advantages of a	27	Irenaeus, quoted	166
Channing, quoted	44, 185	Jowett, quoted	41, 68
Christ, Ejaculations to	182	Larpesos	128
" " Nature of.....	48	Logos, Campbell on the	64
" " not a mere man.....	25	" " Lilcke on the	63, 64
" " directs his own prayers to the Father	129	" " Neander on the	65
" " Scripture doctrine concerning.....	48	" " Philo on the	65, 95
" " the Son of God	110	Madge, Rev. T., quoted.....	177
" " the only-begotten Son of God	112	Manning, Dr., quoted	20, 21, 24, 25
Christ's place at the right-hand of God.....	181	Marsh, Bishop, quoted	41, 114
Christ's power and authority derived	173	Martineau, Rev. J., quoted	59
Christ's two natures, Doctrine of	166	Maurice, Rev. F., quoted	17, 23
Clarke, Dr. S., quoted	54	Meaning of the word Lord	56
Confusion arising from Trinitarian worship	184	Method of Doctrinal investigation	45
Contradiction a valid hindrance to belief.....	37	Milton, quoted.....	39, 168
Creeds, The practical effect of.....	183	Mosheim, quoted.....	168
Difficulties in the interpretation of Scripture	47	Mystery in religion	37
Dissent from Church of England, Grounds of	18	Name of Jehovah	56
Elohim, Argument from	107	Nature of Christ.....	43
'Επιθέτα θεού	124	Newcome, Archbishop, quoted	55
Epithets applied both to God and Christ.....	89	Newman, Dr., quoted	49, 71, 124, 182
Evils of sectarian exclusiveness	28	Olahusen, quoted	108, 114
Facts in connection with our Lord's Ministry and the Apostolic age	177	Origen, quoted	180, 171
Gieseeler, quoted	157	Palfrey, quoted	52
		Prayer for Truth.....	2
		From to St. John's Gospel	63
		Ιποκριτές	117
		Protestant principle, The.....	19
		Religious freedom	18
		Revision of the Common Version of the Bible	41
		Robertson, Rev. F. W., quoted	16, 35,
			44, 112, 196
		Salvation not confined to any sect	12
		Saving faith.....	15

	PAGE		PAGE
Scripture doctrine concerning the Father, the Son, and the Holy Spirit	42	Trinity, The Growth of the doctrine of	180
Smith, Dr. Pye, quoted	51, 99, 112, 114, 161	Plain doctrine of	34
Southey, quoted	20	Use of the Greek article	69
Stephen's vision	127	Unity of Christ's Church	199
Stuart, Professor, quoted	80	Vinet, Mons., quoted	30
Tertullian, quoted	180	Watts, quoted	4, 10, 98, 111, 202
Text of the Scriptures	40	Whitby, quoted	160
Trinity, The, illustrated by analogy	36	Winer, quoted	72, 101
" " Argument for, from "God is Love"	188	Worship of the Father	122
		Idols	120
		Yates, Mr., quoted	102, 104, 107, 110, 125

TEXTS OF SCRIPTURE EXPLAINED.

Job xix. 25—27	112	Acts xx. 28	114
Ps. xlv.	63	Rom. ix. 5	67
Isai. ix. 6	72	" xiv. 11	55
Ezek. xxxvii. 9	152	1 Cor. ii. 11	140
Micah v. 2	94	" iii. 23	169
Zech. xii. 10	53	" viii. 4	161
" xiii. 7	54	" viii. 6	60
Matt. iii. 8	48	" xi. 3	168
" ix. 38	153	" xv. 24—28	182
" xi. 27	105	2 Cor. xiii. 14	86, 138
" xviii. 20	100	Eph. iv. 5, 6	60, 163
" xix. 17	169	" v. 5	70
" xx. 23	169	Phil. ii. 6	75
" xxviii. 19	86, 152	" ii. 9	125
" xxviii. 20	100	Col. ii. 8	106
Mark xiii. 32	106, 164	" ii. 9	76
John i. 1—13	63, 95	" iii. 11	183
" i. 3	102	1 Thess. iii. 19	153
" i. 14	112	" iii. 11, 13	154
" iii. 36	7	2 Thess. ii. 13	154
" v. 18	66	1 Tim. ii. 5	164
" v. 19	104	" iii. 16	114
" viii. 58	99	" v. 21	87
" x. 14, 15	105	Titus ii. 13	70
" x. 29	170	Heb. i. 1—12	61
" x. 30	73	" i. 10, 12	102
" x. 34—36	179	" iii. 9	153
" xii. 41	54	" xiii. 8	101
" xv. 26	147	1 Pet. i. 2	138
" xvi. 30	165	" ii. 7, 8	50
" xvii. 3	160	1 John v. 7	113
" xix. 37	68	" v. 20	71
" xx. 28	66	Rev. i. 8	104
" xxi. 17	105	" i. 11	96
Acts x. 36	69	" ii. 2, 3	107
" xlii. 2	153	" v.	126, 154
" xv. 28	88	" xxii. 18	96

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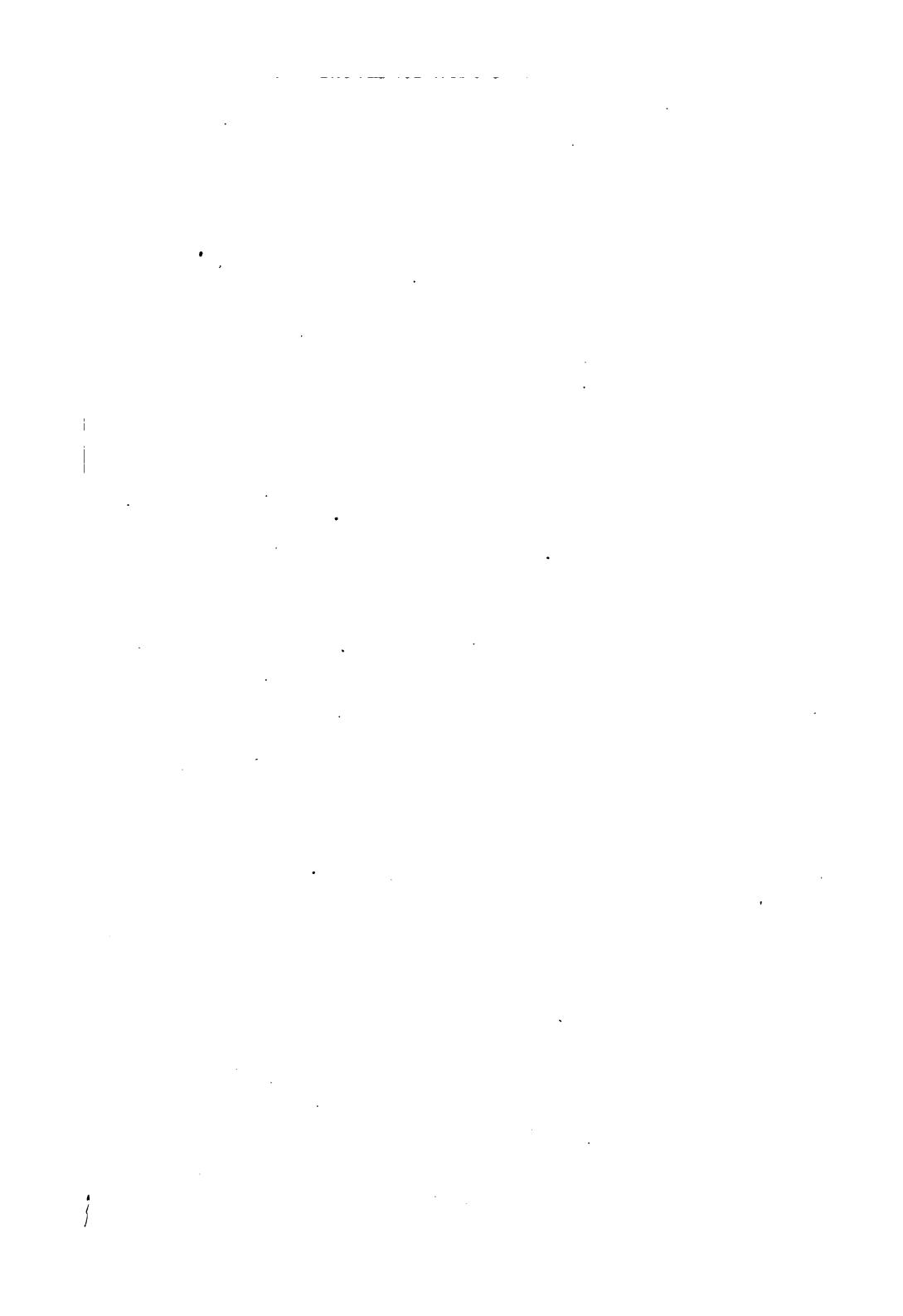
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